

Melius Inquirendum :

OR, AN

ANSWER

To a BOOK of *Edward Cockson*, M. A.
and Rector, as he Stiles himself, of
Westcot-Barton in the County of *Oxon*.

Mis-Intituled,
Rigid *Quakers* Cruel Persecutors :

Being a
Review of the Controversie, between *Ben-
jamin Loveling* Minister of *Banbury* in
the said County, and the *Quakers* there ;
in a LETTER to *Richard Vivers* of
the said Town.

In which ANSWER,
The said Review is Examined, and Refuted,
and the *QUAKERS* Clear'd of the Charge
of Persecution for Religion.

By *RICHARD CLARIDGE*.

*There are no such things done as thou sayest, but thou feignest
them out of thine own Heart, Nehem. vi. 8.*
*It is an easie and a common thing, by Misconstruction to De-
prave whatsoever is most innocently done or spoken. Bishop*
Sanderfon, in Sermon. 2. ad Magistratum.

LONDON: Printed and Sold by T. Sowle, in White-
Hart-Court, in Gracious-Street, 1706.



A Brief

EPISTLE

TO THE

Impartial Readers.

Friends,

THE following Treatise is recommended, to your Serious and Deliberate Perusal and Consideration. Seeing some Adversaries very Industrious in their repeated Objections, and Misrepresentations, and not content with our many Just Vindications, and Scriptural Answers, the Author hereof has taken the more Time and Pains in his Leisure-Hours, to Search and Examine Authorities; and not being hasty to produce the following Answer, seems an Indication, that he was not suddenly moved at our Adversaries Fury; knowing

To the Impartial Readers.

our Clearness from his gross Aspersions, who would unjustly make the World believe, that the Quakers are Rigid Persecutors; when at the same time he is Persecuting them to his Power with Odious Calumnies. And if our Opposer has made Boast, as if his Work were Unanswerable, and made any of his Credulous Hearers believe so, because this Answer has been somewhat Dilatory; we hope the more he has Boasted, the more it will turn to his Shame, when he and his Neighbours shall see Reason, Scripture, and some of the most approved Antient Authors against him, and for us; Our Beloved Friend, Rich. Claridge, having condescended to bestow so much worthy Industry, in the Scrutiny and Recitation of esteemed Authentick Authors in our Just Defence.

Our Opposer, with some others, will needs be Branding us with Infamy, Hard Names, and Odious Characters (to get our Neighbours
to

To the Impartial Readers.

to hate us, that they may the sooner be at their Old Work of Persecution again, (and yet Persecution seems an odious Practice with him, seeing he would brand us with it) why else are our Antagonists raking up refuted Calumnies of Invidious and Implacable Apostates, boasting as if Each of them had brought forth some Rarity, some New and Unanswerable Matters to the Quakers totall Overtbrow; which Gross Imagination and Conceit of theirs, (as Persons puff'd up with their own fruitless Attempts and empty Flourishes) ought not to oblige us to Answer every Pamphlet, wherein Old Objections are renewed by Confederate Adversaries, resembling Judas and his Priests, whose Work has been to Scandalize and Persecute the Innocent.

But their Invidious Designs our Gracious God has Greatly frustrated, and we hope will further Disappoint, for his Holy Truth and Seed's

To the Impartial Readers.

*Sake : Blessed be his worthy Name,
and Glorious Power for ever, in
which we do, and, humbly hope, ever
shall Triumph in Christ over all
Enmity, and the Spirit of Persecu-
tion, and Praise the Lord our God
for his Mercy and Goodness to us.*

*London, the 10th of
the 10th Month, }
1705.*

From a Lover of Truth and Peace,

G. Whitehead.

7 AP 59

*1836
1706
—
130*

T H E

THE
AUTHORS
PREMONITION
TO THE
READER.

I shall not here pre-possess the *Reader* with much of my Performance in the following Answer; but the Controversie being presented to Publick View, I desire him to Read it through, without Prejudice or Partiality to either Side, and then give Judgment according to the true Merits of the Cause.

Only I think it needful to Advise him of these things following.

I. I had not Ingaged in this Controversie, but that I saw Truth

The Author's Premonition.

confidently Opposed, and Unruths boldly Asserted and Maintain'd by *Edw. Cockson*; whose Book, consider'd in it self, tho' it required not so large an Answer; yet my Design in the Length of it, being to make it more Serviceable, than to be only a Reply to that Book, may be an Apology for this Amplification. For it may serve for a *General Answer* both to him and other Adversaries, that have Attack'd us upon those Points that are here Treated of.

2. Tho' I have cited several Ancient *Greek* and *Latin* Authors; yet having faithfully Translated them, the English Reader will have them in his own Language, and meet with no Interruption in his Reading, upon the account of those Quotations.

3. I have not cited those Authors for Ostentation of Reading, or of Humane Literature; as tho' Truth could not be Defended without

The Author's Premonition.

out those Auxiliaries ; but to shew, that, as our Doctrines are Confirm'd by the *Holy Scriptures*, so they have also the Concurrent Testimony of very *Ancient Christian Writers*. An Evidence beyond Contradiction, that our Doctrines are clear of that *Novelty*, *Singularity*, *Heresie* and *Blasphemy*, which some have untruly affix'd to them.

4. Those *Writers* of the Church of *England* herein quoted, and wherein they Testifie to any Branch of *Truth* by us maintain'd, are not brought to Prove the *Truth* of our Doctrine, or to shew their *Orthodoxy* in every thing they hold ; but to shew, that we have the very *Confession* of some of those Men, in Opposition to this Adversary, who calls us *Hereticks*, and *Blasphemers*, for Asserting the same Doctrines, which they have done,

The Author's Premonition.

5. I have diligently avoided the giving of Scurrilous and Opprobrious Terms in the Management of this Discourse; Believing that a Good Cause stands in no need of an Ignoble and Unworthy Method to Support it.

Lastly, If it should be enquired, since *E. C.* wrote two Books against us before this, viz. *The Quakers Pedigree Trac'd*, and *The Quakers no Protestant Dissenters*, why they were not Answer'd? I Reply, That this Book pretending to be a Review of the *Banbury-Controversie*, which hath made some *Noise*, especially in those Parts; and also falsely Decyphering of us in the Black Characters of *Cruel Persecutors*; who have always been more or less *Persecuted*, ever since we have been a People; to the Intent we might be rendred Obnoxious to the Government, and Odious to our Neighbours, it was thought Necessary to give this

The Author's Premonition.

a Dispatch ; that so that Contro-
versie Clouded by this *Adversary*
might be set in a clear Light, and
the *Quakers* Acquitted of that Foul
and False Accusation of being *Per-
secutors for Religion.*

R. Claridge.

THE

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Melius

Melius Inquirendum :

O R, A N

Answer to *Edw. Cockson's Book, &c.*

S E C T. I.

Sect. 1.]

Wherein is shewn how the Controversie began at Banbury, between Benjamin Loveling Vicar, and the Quakers there.

WHEN, and upon what Occasion the Controversie began at *Banbury*, between *Benjamin Loveling Vicar*, and the *Quakers* there; the Prints on both Sides sufficiently declare. The *Quakers* being a Quiet and Peaceable People, were not the Aggressors. But *F. Bugg*, that Inveterate Adversary of Truth, and Friends, and the Priest's Mercenary Agent, sent the *Quakers* a Peremptory Summons to meet at such a Time and Place in *Banbury*; to Answer his *False Charge* of Blasphemy, contain'd in Six Articles or Propositions. The *Friends* there, neither thinking the *Man*, nor his Summons worthy their Notice, in the manner by him dictated; *Richard Vivers* wrote a Letter to his Neighbours in *Banbury*; or whom else it might concern, to Advertise; That neither he, nor his *Friends* did intend to meet *F. B.*—pursuant to his Summons, for the Reasons assigned in the said Letter; the Copy whereof

Sect. 1. is Printed in *R. V's—Vicar of Banbury Corrected*, for the Satisfaction of all Sober and Moderate Persons, that are desirous to inform themselves of the Reasons why *Friends* declined to meet.

This Letter, tho' sent forth in Manuscript by *R. V.* was not long after Answer'd in Print by the Vicar of *Banbury*, who Intituled his Book, *The Spirit of Quakerism Rebuked*, &c. To which, *R. V.* return'd an Answer, called, *The Vicar of Banbury Corrected*. To this the Vicar Reply'd, in a Book, falsly Intituled, *Quakerism a Complication of Hêresy, Schism, Blasphemy, Sauciness, Lying, Disloyalty*, &c. Whereunto *R. V.* Rejoyn'd in a Book under this Title; *The Vicar of Banbury further Corrected*. Upon this, the Vicar came forth with his Third Pamphlet; Intituled, *The Plain-Dealing of the Quakers*, &c. which was also Answer'd by *R. V.* in his *Further Correction of the Vicar of Banbury*. Now whether the Vicar began to be weary of Correction, or wanted a Second, while he took a little Breath, is not much material; but during the Pause, *Edward Cockson* appears in behalf of the Vicar, and Intitules his Book, *Rigid Quakers Cruel Persecutors*. Wherein he undertakes a *Review of the Controversie*, and endeavours to *Expose the Falsehood, Emptiness, and Impertinencies*, as he pretends, of those Two Books, called, *The Vicar of Banbury Corrected*, and *the Vicar of Banbury further Corrected*; and to render the *Quakers in Pensylvania, Persecutors for Religion, and Abominable Tyrants for Government*.

But notwithstanding this Confident Appearance, his Book answereth not the Title;
Fronti

Fronti nulla Fides, his Performance falls short Sect. 1, of his Bold and Boasting Frontispiece; as the Reader may see demonstrated in the ensuing Discourse.

E. C. Begins P. 3. with a Tragical Story of *Asdrubal's* Head, at the Command of *Claudius Nero*, held upon the Point of a Spear, and his Brother *Hannibal* crying out at the sight of it, *Video Fatum Carthagini*; *I see there the Fate of Carthage*.

And to make the Parallel in his own Melancholick Imagination, he conceits the Advantage so great on the Vicar's Side, in the Dispute betwixt him and *R. V.* that when he had read it over, he tells us, he *could not forbear to cry out*, *Video Fatum Tremulorum*, *I see in this Debate the Destiny of the Quakers*. But had he read the Controversie with an Undisturb'd and Impartial Mind; I do not apprehend, how without direct Violence to his own Reason, and apparent Injustice to the *Quakers*, he could see their Destiny in the *Banbury-Dispute*. But as those that are diseased with the *Hyposphagma*, or Suffusion of Blood in the Eyes, conceit every thing they see, as Physicians say, to be of a Sanguine Colour: So *E. C.* being byass'd with Partiality to the Vicar's defeated Cause, thinks of nothing but success attending it. The satisfaction *E. C.* takes in this Fancied Victory, may be perhaps to him, as much as a Real one. For such is the Power sometimes of Imagination, that it influences weak Heads, with a Conceit of those things that never were. And because such an Impression may be very pleasing to the deluded Imaginator, and is not soon removed; I shall leave him

Sect. I. for a while to the enjoyment of it, 'till he be awakened out of his Dream, and see his Phantastick Triumph disappear.

P. 4. E. C. Suggests, That those two Books before-mentioned, to which R. V's Name is prefix'd, are not his own *Legitimate Issue*. And to make this Suggestion look probable, he tells us what is the Opinion of B. Loveling, Charles Harris of Wickham, yea, and of every Man else who truly knows R. V. as tho' the meer Opinion of his and our profess'd Adversaries, were Argument enough against his being their Author: Which if sufficient to diminish the Credit of R. V. may it not be urged with equal shew of Reason both against the Vicar and the Rector; since 'tis not improbable, but that they might also have some Help from their Friends in their Books, as well as they suppose R. V. might have from his.

Opinion was never yet taken by Wise Men for Proof. And all Conclusions drawn from thence, are as easily rejected, as they are offered. Nor can we be assured, that any Person was the undoubted Author of the Books that go under his Name, if the meer Opinion of an Adversary may be admitted in case of Evidence to the contrary.

As to Charles Harris's wondring, as E. C. reports, *p. Ibid. That any in or about Banbury could believe, that either of those Books could be written by so dull and empty a Fellow as R. V.* considering the said C. H. is disowned by Faithful Friends, as unworthy of their Christian Society, having let in Prejudice against them; 'tis no wonder harder Words than *Dull and Empty* came from him. But how much
foever

soever privately pleas'd with those undue Sect. 1.
Epithets, *E. C.* endeavours to wipe off the
Odium from himself, by this Publick Ac-
knowledgment; *Pardon me, Sir,* quoth he to
*R. V. if you think you are rudely treated in
these Homely Characters, for they are not mine
own*; and yet he hath in some respects made
them his own, by his Credulity and Print.

But what Argument there is in objecting
Dulness and *Emptiness* to an Adversary, let
the Reader judge: And had *R. V.* a mind to
Recriminate, some think he might, with con-
siderable Advantage, return both upon the
Vicar and *Rector*; but that he takes no Plea-
sure in that sort of Rejoynder, whatever they
may do: it being neither of good favour in
it self, nor of the merits of the Cause.

S E C T. II.

Sect. 2.

*Of Believing above and against Rea-
son. The Absurdity of E. C.
therein detected.*

E*Dw. Cockson, P. Ibid.* hath one thing more,
which being somewhat Extraordinary, I
cannot but take notice of; and that is, *To
Believe above and against our Reasons.* A Do-
ctrine strenuously maintain'd by the Assertors
of *Popish* Transubstantiation; yet disowned
by all Sober and Judicious Protestants I ever
yet met with. Take one Instance out of

Sect. 2.

*The Religion of
Protestants a Safe
Way to Salvation;
Part 1. C. 6. § 62.
P. 359. Ed. 2.*

Chillingworth. " Following

" your Church [*viz. The Ro-*
" *man*] saith he, I must hold
" many things, not only a-
" bove Reason, but against
" it; whereas following the
" Scripture, I shall believe many Mysteries,
" but no Impossibilities, many things above
" Reason, but nothing against it: Many
" things which, had they not been Revealed,
" Reason could never have discovered, but
" nothing which by True Reason may be con-
" futed: Many things which Reason cannot
" comprehend how they can be, but nothing
" which Reason can comprehend that it can-
" not be.

To Believe against our Reason, is as impos-
sible to be done, as 'tis absurd to assert it.
For Faith is an Act of the Reasonable Soul,
and Religion is our *Reasonable Service*, Rom.
xii. 1. Without Reason no Man can Believe,
whether we consider it in the Subject, or Ob-
ject, in the Faculty, or things proposed to be
Believed. He must have Reason, or be a Rea-
sonable Creature, that he may Believe; and
he must also have a Reason, or Reasonable
Motive inducing him to Believe. For other-
wise it is not Faith, but Fancy, if once Right
Reason be discarded. The Truth hereof is ap-
parent, not only in Matters of Religion, but
also in things of another Nature, suppose it
be in Philosophy, History, or the like. A
Man Believes, because he hath Reason to Be-
lieve; but he cannot Believe against his Rea-
son, because it is by and with his Reason,
that he Believes.

But

But *E. C.*'s words imply that he can Be- Sect. 2.
lieve against his Reason. For thus he be-
speaks *R. V.* *Since you will have us Believe a-
bove and against our Reasons, that those Books
truly own you for their Author, I will hence-
forward treat you as such.* Now what is the
plain Construction of these words? Is it not as
tho' he should have said, *Since you will have
me Believe, above and against my Reason, that
those Books truly own you for their Author, I
will believe so?* O strange Credulity! Who in
his Right Senses would talk at this Rate? and
how can he expect that he should be Believed
by others, that is so easie of Belief himself?
Had he put this Passage in the Title-Page of
his Books written against us, the Reader needed
to have look'd no further for a Confuta-
tion.

He Charges *R. V.* with a *desperate Stumble
at the Threshold*; because he did not think the
first Twenty six Pages of *B. L.*'s *Spirit of Qua-
kerism Rebuk'd*, had any thing material for
him to Answer: But if this Stumble of his
own in *P. 4.* be not a desperate one indeed,
let him tell me what is. *R. V.*'s. was at most
but an Omission, but his own is a Resolution
of a Blind Contra-Rational Believing. See
what a Faith *E. C.* is made up of! and what
a strange Guide the Poor People have to go
before them! A Man that can Believe even
above and against his Reason.

This is he (to use his own Phrase) that
*can Insult with a French Policy, Sing his Te
Deum's without a Victory*; and I add, Follow
the Chariot of the Imaginary Conqueror with
that fruitless Acclamation, *Io Triumphe!*

Sect. 2. P. 5. E. C. gently toucheth that dangerous Point, namely, *F. Bugg's being imploy'd for Persecution*, deferring the Answering thereof to the close of his Papers; where what his Performance is shall be seen, when that Part comes under Consideration.

What R. V. writes of *Better spending their [the Quakers] Time, than to attend when and where he [F. B.] shall Ramble about the Country with a Packet of Books*, and about the Vicar of Banbury's many *Groveling and Low Thoughts*, E. C. dismisses with Contempt; only, if his own words may pass, R. V. is not a little Obliged to him for his Slight, because, saith he, *I have done your Books too much Honour in thus taking Notice of them*; as tho' his very Scorns were Favours, and Honour could not choose but issue from Despite it self.

Sect. 3.

S E C T, III.

Of the Holy Three, or Scripture-Trinity. The Quakers own the Scripture-Doctrine of it, tho' they decline the Metaphysical Terms of the Schoolmen and their Followers, as Hypostasis, Persona, Three Persons, &c.

E. C. proceeds, *p. Ibid.* and tells R. V. that, *In Answer to P. 29. about the Holy Trinity, you in the V. of B. Corrected, p. 3, 4. make a Flourish as if you would be Orihodox; but*

but you say not one word more than the veriest Sect. 3. Arian, Socinian, and rankest Heretick can, and will say, as well as you.

Now R. V. says there, P. 4. " We truly own the Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and sincerely Believe the same, according to 1 John 5. 7. Mat. 28. 19. whereunto add the following words, 1 Job. 5. 7. And these Three are One. Which tho' not expressly cited by R. V. yet are necessarily imply'd, as appears by his Reference to the Text. This *Holy Three*, or *Scripture-Trinity* we own, and always did, ever since we were a People.

And here it may not be impertinent, to Advertise the Reader, that, notwithstanding the Outcry of *Arian*, *Socinian*, and *Heretick*, by E. C. the usual Dialect of weak and angry Opponents; the Texts of Scripture quoted by R. V. viz. 1 John 5. 7. and Mat. 28. 19. for the declaring and expressing our sincere Belief concerning the *Holy Three*, are the very same that *Dr. Tillotson Arch-Bishop of Canterbury quotes for Proof thereof. So that if R. V. say not one word more than the rankest Heretick can and will say; what will E. C.

* Sermon 2. Concerning the Divinity of Christ, on John 1. 14. p. 120, 121.

make of the Arch-Bishop? either the Arch-Bishop was Orthodox, or he was not; if Orthodox, then so is R. V. if not, E. C. should first have Censured the Arch-Bishop, before he had fallen so hard on R. V.

But this is our Portion, as might be shewn in many other Instances, as well as this before us, to be Judged and Condemned as *Heretical*, for the very same Doctrine, that many Noted Men

Sect. 3. Men of the *Church of England* have no *Censure* upon them for.

And indeed there is no Reason why any Men should be accounted *Heretical*, when they express their Faith in plain Scripture-Phrases. For if the Scriptures, as our Adversaries confess, be the only Rule of Faith and Practice; those Confessions must needs be soundest, that are drawn up in Scripture-Terms. *The Bible, the Bible*

Religion of Protestants, &c. Ch. 6. Part I. Sect. 56. p. 357. Edit. 2.

only, saith Chillingworth, is the Religion of Protestants.

And a little before in the same Section and Page; "By the Religion of Protestants, *saith he*, I do not understand the Doctrine of *Luther*, or *Calvin*, or *Melancthon*; nor the Confession of *Augusta*, or *Geneva*, nor the Catechism of *Heidelberg*, nor the * Articles of the *Church of England*, nor the *Harmony* of Protestant Confessions; but that wherein they all agree, and which they all subscribe with a greater Harmony, as a perfect Rule of their Faith and Actions, that is, *The Bible*.

* Mark that.

Ibid. Sect. 57. p. 358.

"And all necessary Truth being plainly set down in Scripture; I am certain by Believing Scripture, to believe all necessary Truth.

Ibid. Sect. 45. p. 348. Ibid. Sect. 48. p. 349.

"Our whole Religion is nothing else but the *Bible*. Believing all the *Bible*, we are certain enough that we Believe all that is Fundamental.

"It

Sect. 3.

“ It is sufficient for any
 “ Man’s Salvation, that he
 “ Believe the Scripture; that
 “ he endeavour to Believe it in the true sense
 “ of it, as far as concerns his Duty: and that
 “ he conform his Life unto it, either by Obe-
 “ dience, or Repentance. He that does so
 “ (and all Protestants according to the *Dis-
 “ men* of their Religion should do so) may be
 “ secure, that he cannot Err Fundamentally.
 “ All those were not *Here-
 “ ticks* which by *Philastrius*,
 “ *Epiphanius*, or *S. Augustine*
 “ were put in the Catalogue
 “ of *Hereticks*.

*Answer to the Pre-
 face, Sect. 27. p. 22.*

*Pref. to the Au-
 thor of Charity
 Maintain’d, Sect.
 44. p. 21.*

Ibid. p. 22.

“ For he that Believes the
 “ Scripture sincerely, and endeavours to Be-
 “ lieve it in the true sense, cannot possibly be
 “ an *Heretick*.

Let all Men therefore Believe the Scripture,
 and keep close to that, in expressing the Ar-
 ticles of their Faith. Heresies never sprang
 from hence, nor can any Man that does so be
Heretical. For if this be Heretical, sincerely
 to express our Faith in plain Scripture-Terms,
 in the Words of Christ, and his Holy Apo-
 stles, which were inspired by him, who then
 can be Orthodox? Must we leave plain and
 express Scripture, and follow the Inventions
 of Men? ’Tis better surely to use the words
 of Scripture, than our own.

1. Because in using our own Words, ’tis
 possible we may mistake in expressing an Ar-
 ticle of Faith, and make that a part of the
 Article, which is neither True in it self, nor
 necessary to be Believed,

2. Because

Sect. 3. 2. Because our own Words, being liable to Ambiguity and Exception, if we should prefer them in expressing an Article of Faith, we may give Occasion to some Persons, to think, we have a low Esteem of Scripture it self, whose Authority ought always to have the Preheminence. But we see what an aptness there is in some Men to quit plain Scripture-Terms, in the use of which there is safety; and to introduce their own obscure Phrases, wherein there is danger. So that they often bring a Cloud upon that very Doctrine, which they pretend to Illustrate. And when they have darkned it, and render'd it unintelligible by their new coyn'd Terms and Distinctions, both to themselves and others; the very same Men grow enamour'd with their Monstrous Offspring, and stigmatize those with odious Epithetes, who can not give it Entertainment.

The Moderation of Bishop *Fowler* is upon this Occasion very remarkable. "Whoever,

The Design of Christianity, Sect. 3. "saith he, are ready to profess their Faith in God and
Ch. 27. p. 295, "Christ, and the Holy Spirit, in all Scripture-Phrases
296. Anno. 1671. "rit, in all Scripture-Phrases
 " (without perverting their
 " manifest and apparent Sense) and lead a
 " Life answerable, for ought that we can discern, to the clear Intimations of our Saviour's Will, and all the Rules plainly laid
 " down in his Holy Gospel, (tho' it should
 " not be their Fortune to concurr with us in
 " all our Sentiments) it is our Duty to Judge
 " them to be indued with all the Essential
 " and Integral Parts of Christianity; and
 " accordingly to carry our selves towards
 " them;

“ them: Or, we shall offer them too great a Sect. 3.
 “ temptation to suspect, that we our selves
 “ are ignorant wherein they consist; and
 “ for all our great Profession, are void of
 “ them.

But *E. C.* seems to be no Friend to this Moderation; for to profess Faith in God, and Christ, and the Holy Spirit in Scripture-Phrases is with him *Arian, Socinian, and Heretical*. But we regard not hard Names; for we know they have no Argument in them; and chuse rather to be reproach'd for adhering to Scripture, than to be commended by him for departing from it, and running into Invented Terms and Explications.

He Charges *R. V.* with *wretchedly dismissing the Holy Trinity, not once taking Notice how our Friends, as he is pleased to say, deny the Three which bear Witness in Heaven, to be any ways distinct One from another.*

But what Reason hath he so to Charge him, since *R. V.* gives a plain Account of the *Holy Three*, in Scripture-words, which none of our Friends deny, but own as distinct as the Scripture doth distinguish it? If *E. C.* would have him distinguish otherwise than the Scripture doth, *R. V.* thinks such an Imposition unreasonable, and purposes to keep to the Text, which is by no means to be parted with for any Man's Comment.

That there is *The Father, the Word, and the Holy Ghost*, as in *1 John 5. 7.* (tho' in some very ancient Copys, this Verse is omitted) or *The Father, the Son, and the Holy Ghost*, as in *Mat. 28. 19.* And that these *Three are One*, we truly Believe; but dare not take upon us to declare how they are *One*, and how they are

Sect. 3. are *Three*, any otherwise than we find it already declared in *Express Scripture-Terms*: And that for this Reason, because they are Safe and Orthodox.

" The particular manner of Existence of
" these *Three Differences* or *Persons* in the

Serm. 2. *Ibid.* ubi
supra, p. 122.

" Divine Nature, express'd
" in Scripture by the Names
" of *Father, Son, and Holy*
" *Ghost*, is *Incomprehensible* by our finite
" Understandings, and *Inexplicable* by us;
" faith Arch-Bishop *Tillotson*.

Of the Real Pre-
sence and Spiritual
of Christ in the
Blessed Sacrament,
p. 238. 8vo.
Edit. 1654.

" Concerning the Myste-
rious Trinity, faith Bishop
" *Taylor*, that which is Re-
" vealed is extreamly little,
" and it is general, without
" descending to particulars.

" We can know, faith he, no measure of
" Truth or Error in all the
" Mysteriousnesses of so High
" and Separate, Super-exalted Secret, as is
" that of the Holy Trinity.

Bishop *Bilson* faith, " The
" Mystery of the Blessed Tri-
" nity is neither expressible
" in our words, nor conceive-
" able with our Hearts.

Bishop * *Burnet* acknow-
" ledgeth it to be an *Inexpli-
" cable Thing*.

" And Bishop † *Nicholson*
" faith, This is a Mystery
" revealed by God, therefore
" to be Believ'd by us, and not

" curiously searched; to be Adored, rather
" than to be Explored. To Search is Rash-
" ness,

A Bp. Usher The difference between
Christian Subjection,
and Unchristian Re-
bellion, Part 4. p. 543.
in 8vo, 1586.
Hall says words,
Which wonder.
* Exposition of the
39 Articles, &c.
Art. 1. p. 37. Ed. 2.
1700.
† Exposition of the
Catechism of the
Church of England,
p. 33.
is an inquisition
rather for an Ang-
lical priest than
than for our shallow capacity to look after.
Immanuel, p. 5.

“ nefs, to Believe is Piety, to Know is Life. Sect. 3.
 “ An Object for our Faith, not for our Reason. The Reason of our Belief in this being
 “ God’s Revelation.

And therefore we ought to keep strictly to what the Holy Scriptures say of it, and when we have Occasion to speak of it, to abstain from Scholastick Distinctions, and Metaphysical Subtilities, and to express our selves in Scripture-Language. For, “ The Schoolmen, *ib. p. 238.*
 “ as Bishop Taylor observes, have so pried in-
 “ to this Secret, and have so confounded
 “ themselves, and the Articles, that they
 “ have made it to be Unintelligible, Inexplicable, Indefensible in all their Minutes and
 “ Particularities.

And speaking of the Words, *Person, Hypostasis, Consubstantiality*, ‘Ομοῖος, and such like, which the Church hath taken from Metaphysical Learning, for the Understanding of this Secret of the Holy Trinity; *He saith,*
 “ The Words of themselves were apt to change *ib. p. 239.*
 “ their Signification, and to put on the sense ^{240.}
 “ of the present School. And when she still
 “ kept these words to the same Mystery, the
 “ words swell’d or alter’d in their sense; and
 “ were exacted according to what they did
 “ signifie amongst Men in their low Notices.
 “ This begat difficulty in the Doctrine of the
 “ Holy Trinity. For better words she had
 “ none, and all that which they did signifie
 “ in our Philosophy, could not be applied to
 “ this Mystery, and therefore we have found
 “ difficulty, and shall for ever, ’till in this
 “ Article the Church returns to her ancient
 “ Simplicity of Expression.

Now

Sect. 3. Now what was the Church's Ancient Simplicity of Expression in this Article? Search the Holy Scriptures, and we shall find it was the very same that R. V. hath used, *The Father, the Word, and the Holy Ghost*; or, which is all one, *the Father, the Son, and the Holy Ghost*. See 1 *John* 5. 7. and *Mat.* 28. 19.

E. C. Proceeds; *Since you will not allow the Word Person, my Request is, that you will furnish us with a better word of your own, which may convince our Reasons, how this ONE is THREE, and how these THREE are ONE?*

In expressing Articles of Faith in common to be believed, we should not be Coyners or Inventers of Words; but ought to acquiesce in those Terms, wherein it hath pleased God to deliver them to us in the Holy Scriptures. For which Reason, in expressing this Great Article of the *Holy Three*, we carefully decline all Invented Words, whether of others, or of our own. And as we find it written in the Holy Scriptures, so we Believe, and so we

Speak. For as * *Augustine* says; 'In those things which are plainly set down in the Scripture, are found all those things which concern Faith and Good Life.

* In ijs, quæ apertè posita sunt in Scripturâ, inveniuntur illa omnia, quæ continent fidem moreſque vivendi. *De Doct. Christi.* l. 2. c. 9.

† Ut hæc quæ Scripta sunt non negamus; ita quæ non sunt Scripta renuimus. *Advers. Helvidium*, Tom. 2.

† And as *Hierom* says, 'As we deny not those things which are written there, so we refuse those that are not written.

First therefore, we do not approve of the word [*Person*] in Expressing the Doctrine of the * *Holy Three*, because we find it not so used or applied in the Holy Scriptures: Not but that the Word frequently occurs there; but

* *Blessed Three*, as B. Burnet in his Discourse

Concerning the Divinity and Death of Christ, p. 96. See his 4th Discourses, Printed 1694.

never

never in the Sense our Adversaries use it, as Sect. 3. when they say, 'There be 'Three Persons of one Substance, Power, and Eternity, 'the Father, the Son, and the 'Holy Ghost.

* *Augustine* who wrote Seventeen Books of the *Trinity*, first maketh this ingenuous Confession. 'We do not find 'that the Scripture any where 'makes mention of Three 'Persons. And then maketh this poor Excuse for using that Unscriptural Phrase. 'We may call them, *saith he*, 'Three Persons, through necessity of Speech and Disputation; not because the 'Scripture saith so, but because it doth not contradict 'it.

† 'Man's Language suffereth great streights, yet *saith he*, we call them Three Persons, not because that ought 'to be said, but because we 'must not be altogether silent.

At last he Sums up all in these words; '* *Eternal, Wise*, 'and *Blessed*: These Three are 'the Trinity, which is called 'God.

* *Calvin* calls the Terms, *Trinity of Persons*, † *Invented Names*:

Art. 1. of Faith in the Holy Trinity.

* Nec Tres Personarum salicubi Scripturam commemorare invenimus. *De Trinitate*, l. 7. c. 4.

Licuit loquendi & disputandi necessitate, Tres Personas dicere; non quia Scriptura dicit, sed quia Scriptura non contradicit. *Ibid.*

† Magna prorsus inopia humanum laborat Eloquentium. Dictum est tamen Tres Personas; non ut illud diceretur, sed ne taceretur omnino. *Ibid.* l. 5.

* *Æternus, Sapiens, & Beatus*: Hæc Tria sunt Trinitas, quæ appellatur Deus, *Ib.* l. 15. c. 6.

See Dr. Bury's *Rational Deist justified*, &c. p. 24. Ed. 2. *Ann.* 1703.

* *Personarum Trinitatem*, *Institut.* lib. 1. c. 13. Sect. 4.

† *Inventa Nomina*, *Ib.* Sect. 5.

Sect. 3.

Utinam quidem sepulta essent, constaret modo hæc inter omnes Fides, Patrem, & Filium, & Spiritum esse unum Deum: Nec tamen aut Filium esse Patrem, aut Spiritum Filium, sed proprietate quadam esse distinctos. Neque verò tam præcisâ sum austeritate, ut obnudas voculas digladiari sustineam. Animadverto enim veteres, multâ alioqui religione de ijs rebus loquentes, nec inter se, nec singulos etiam secum ubique consentire. Quas enim Hilarius formulas a Conciliis usurpatas excusat? Quò licentiæ interdum proflit Augustinus? Quàm absimiles sunt Græci Latinis? Sed hujus Variationis exemplum unum sufficiat. Nomen *ομοουσις* quum reddere Latini vellent, dixerunt Consubstantialem, unam esse Patris & Filii substantiam indicantes, atque ita substantiam, usurpantes pro essentiâ. Unde & Hieronymus ad Damasum Sacrilegiur esse dicit; Tres in Deo substantias prædicare. Atqui plus centies apud Hilarium reperies, Tres esse in Deo substantias. In vo-

cabulo autem Hypostaseos quàm perplexus est Hieronymus? Veniennum enim subesse suspicatur, quum nominatur, Tres in Deo Hypostaseis. Et si quis pio sensu hæc Voce utatur, impropiam tamen loquutionem esse non dissimulat.—*Idem Hilarius* multis adhuc excusat, quòd audet proferre Nova nomina. Nam ubi posuit Naturæ Nomina, Patrem, Filium, & Spiritum, subnectit, Extra significantiam Sermonis esse, extra sensûs intentionem, extra intelligentiæ conceptionem, quicquid ultra quæritur. Ac felices Galliæ Episcopos prædicat, qui aliam nec excudissent, nec recepissent, nec omnino novissent confessionem, quàm veterem illam & simplicissimam, quæ ab ætate Apostolorum apud omnes Ecclesias recepta fuerat, *Calv. Institut. L. 1. c. 13. Sect. 5.*

And 'wistheth they were buried indeed, provided this Faith were Universally agreed to, that the Father, and Son and Spirit is One God: And yet that the Son is not the Father, nor that the Spirit is the Son; but distinct by certain Property. But I am not, *saieth he*, of such precise Austerity, as that I can find in my heart to contend for bare words. For I observe the Ancients, who otherwise speak very religiously of those things, do not every where agree among themselves, nor every one with himself. For what Forms of Speech used by the Councils, doth *Hilary* excuse? To what Liberty doth *Augustine* sometimes break forth? How unlike are the Greeks to the Latines? But of this Variation let one Example suffice. When the Latines would translate the

Greek

' Greek word *Homoousion*, they called it con- Sect. 3.
 ' substantial, declaring the substance of the
 ' Father and the Son to be One, and so using
 ' Substance for Essence. Whereupon *Hierom*
 ' in his Epistle to *Damajus*, affirmeth it to be
 ' Sacrilege to say, there are Three Substances
 ' in God. And yet above an Hundred times
 ' thou wilt find in *Hilary*, that there are three
 ' Substances in God. How is *Hierom* perplex'd
 ' about the word *Hypostasis*? For he suspecteth
 ' Poyson lurketh under this expression, *Three*
 ' *Hypostases* in God. And if any one use this
 ' word in a Pious sense, yet he plainly declareth
 ' it to be an improper Expression.—The same
 ' *Hilary* excuseth himself with many words,
 ' that he presumeth to bring forth New or
 ' Uncouth Names. For when he hath used
 ' the Natural Names, *Father*, *Son*, and *Spi-*
 ' *rit*, he adds, That whatsoever is sought fur-
 ' ther, is beyond the compass of Speech, be-
 ' yond the Reach of Sense, and beyond the
 ' capacity of Understanding. And commends
 ' the Bishops of *France* for being happy, in that
 ' they had neither made, nor received, nor at
 ' all knew any other Confession, but that old
 ' and most simple one, which all Churches
 ' had received from the Age of the Apostles.

As to *Heb. i. 3.* where Christ is said to be
the express Image of his, [i. e. God's] *Per-*
son; a Place much insisted upon by the De-
 fenders of *Three Persons in the Divine Nature*;
 'tis manifest that our Translators have mis-
 render'd it. For the word *ὁμοεικας*, which
 they have Translated *Person*, hath no such sig-
 nification in any Ancient Authors, that
 ever I have read, 'till some of the *Greek* Fa-
 thers perverted it in their Explanations of
 the Trinity.

The rendring then of *ουσιαις* by *Person* in this Place, is an Error; for tho' it is otherwise a word of multifarious signification, yet here it properly signifies *Substance*; and so 'tis rendred by *Hierom*, the *Vulgar Latin*, *Erasmus*, *Castalio*, *Calvin* and *Montanus*. The *Syriack Version* by *Tremellius* hath *Essence*, and *Dr. Hammond* in his *Marginal Notes*, *Subsistence*.

Secondly, We do not approve of the Word [*Person*] in expressing the Doctrine of the *Holy Three*, because they that use the Word, are not agreed among themselves, what a *Person* is; but one gives one Definition, and another gives another of it, according as they fancy. For some define *Person* to be a Sub-

(a) Lib. de Trinitate. (b) Sum. Par. i. q. 29. art. 1. (c) Tom. i. de Tribus Elohim. l. i. c. 2. (d) *Vindic. of the Doctrine of the Trinity*, p. 261. (e) *Elegantiarum*. l. 6. c. 34. (f) *Let. 4. Concerning the Trinity*, p. 33, 34. (g) *Vindic. of the Doctrine of the Trinity*, p. 47. (h) *Ibid.* p. 50.

stance, as (a) Boetius, (b) Aquinas, (c) Zanchius, (d) Bishop Stillingfleet : Others a Quality, as (e) Laurentius Valla ; a Consideration, Respect or Mode, as (f) Dr. Wallis. And (g) Dr. Sherlock says, *We must allow the Divine Persons to be Real Substantial Beings ; and (h) That the Three Divine Persons, Father, Son, and Holy Ghost, are Three Infinite Minds, really distinct from each other.*

By which different Accounts, one may easily perceive what confusion they are in about the Word [*Person.*] And in this confusion, they have attempted, every one according to his Conceit and Imagination to produce an orderly Explanation of a *Trinity*

1 We King ABP of Dublin, sends
 their names — are but by re-
 -lations of the same name, & the
 placed a great church, Dublin may
 15. 1709.

Erasmus Warren, Doctor of Worthington in Suffolk explain the Trinity of Persons & their
 divine Vitality — These I admit Vitality, Every known Personals of all sort of all things
 and undivided Trinity, p. 18. Vol. 1709. These several Vitality, p. 16. These Vitality in the Trinity
 to reform, would be more inelligible than they. I. 27 Person. p. 20. Now, I cannot
 think it odd, that the same Vitality applied to 2 Holy Persons, at all unprop, in
 p. 1709 the more authentic of 4th Person; as it is found almost everywhere in hisp. p. 20.

of Persons; but the Event hath not answer'd Sect. 3.
the Undertaking. For while they have been *A Person is*
labouring to dispell one Cloud, they have *a complex*
rais'd another with their misty Notions and *intelligible*
Distinctions, *Substance with a proper manner of Subsist.*

And therefore we judge it most adviseable,
not only wholly to quit those Unscriptural
Terms of *Three Persons*, or *Trinity of Per-*
sons, but also all Metaphysicall Niceties, and
curious Disquisitions about this *Great Myste-*
ry, whereby some have rather darkned than
cleared it; and confine our selves to such
words, wherein it is deliver'd to us in Ex-
press Scripture.

And as to the manner, How this *One* is
Three, and how these *Three* are *One*, which
E. C. requires to be explain'd, for the con-
vincing of his Reason; I answer him in the
words of Bishop Burnet: 'It
'is a vain Attempt to go a-
'bout to prove this by Rea-
'son.

Exposit. of 39 Ar-
ticles, &c. Art. 1.
p. 36.

And that it is an 'Inexplicable Thing,
'and we cannot have any clear Idea how
'it truly is. //

It is enough for us to Believe it is so, viz.
That this *One* is *Three*, and that these *Three*
are *One*, tho' the manner of it be in-
comprehensible. For it being a Principle
of pure Faith, and known only by Divine
Testimony, it behooveth us to give a firm
Assent to the Truth of it, tho' it be above
our Reason. Above, I say, but not against
our Reason; for we have Reason to Believe
whatsoever God hath Revealed. For a Di-
vine Testimony is a sufficient Motive of Cre-
dibility,

Serm. 6. on Luce 16. 29, 30, 31.
being one of the 5 serms. above the people, &c.
Revelation in General, as of the Spirit &c.
1700.
What is written in the Bible, is the Word of God, &c.
that is, the Word of God, &c.

Sect. 3, dibility, tho' we cannot comprehend how the Thing is, that is Testified of.

And that this is Reasonable in the present Case, I appeal to *E. C.* in Instances of a lower Nature, where we Believe many things, That they are, who yet are ignorant, How they are. We Believe the Coherence of the Parts of Matter, The Union of the Soul with the Body, The Conception and Formation of the Child in the Womb, &c. But the manner of these things we know not; so we Believe, That this One is Three, and these Three are One, tho' we cannot tell How they are so. The former we Believe upon the Evidence of our Senses, and the latter upon the Credit of Divine Revelation. This ought to oblige all Men's Assent, unto whom the Holy Scriptures are afforded; God hath Revealed it, and therefore we are bound to Believe it, notwithstanding the manner of it exceeds our finite Capacities.

To Correct the Curiosity of *E. C.* I would recommend unto his Consideration that excellent Passage of Archbishop Tillotson, whose Words are these. 'Great dif-

Serm. 2. Concern-
ing the Divinity
of Christ, on Joh.
1. 14. p. 119.

'ficulty I acknowledge there
'is in the Explication of it,
'in which the further we
'go, beyond what God hath
'thought fit to Reveal to us in Scripture
'concerning it, the more we are entangled,
'and that which Men call an Explaining of
'it, does in my Apprehension often make it
'more obscure, that is, less plain than it was
'before; which does not so very well agree
'with a Pretence of Explication.

And

And that other no less Remarkable Saying Sect. 3.
of Archbishop *Sharp*. 'God

'Almighty did not Reveal
'that Myſtery to us as a
'Piece of Philoſophy, for the
'filling our Heads with new
'ſublime Notions about his
'Nature.—Much leſs are we to trouble
'our Heads with the manner of the Emanation of one Perſon from another, and other ſuch things; (with their curious Inquiries into, and Definitions, about which, ſome (it is to be feared) inſtead of Clearing, have rather Obſcured and Perplexed that Sacred Myſtery.)

Sermon Preach'd before the Queen on Chriſtmaſs-Day, 1704. on 1 John 3. 8. p. 17, 18.

For 'Our quickeſt Sight,
'ſaith Dr. *Fuller*, in the Mat-
'ters of the Trinity, is but
'one degree above Blindneſs. Wherefore, as
'concerning it, let our Piety lodge in large
'and general Expreſſions, and not deſcend to
'Curious Particulars.)

Holy War, l. 4. c. 5. p. 175.

How *One* is *Three*, and theſe *Three* are *One*, is a Wonderful Myſtery; and as the Apoſtle *Paul* upon another Occaſion ſaid, ſo may we on this, *O the depth of the Riches both of the Wiſdom and Knowledge of God! How Unſearchable are his Judgments, and his Ways paſt finding out!* Rom. 11. 33. and with *Zophar* the Naamathite, *Canſt thou by ſearching find out God? Canſt thou find out the Almighty to Perfection,* Job 11. 7.

Sect. 4.

S E C T. IV.

Of the Holy Scriptures, and Jesus of Nazareth. Some strange Expressions of Laud, Hales, Chillingworth, Hooker, Featley, Paine, Hill and Pearson, concerning both.

FROM the *Holy Trinity*, E. C. goes on to the *Holy Scriptures*, and undertakes to convince the Reader, that we Exalt our own Books above them, by a meer Hear-say. His Story is this; Charles Harris *doth affirm, that John Harris his Brother told him, that when William Meads a Quaker, presented him with George Fox's Journal, he thus did it: Here John, (said he) take this, for it is a better Book than the Bible, p. 5, 6.*

In Answer whereunto, *First*, I know no such Man, as *William Meads a Quaker*, but *William Meade* I know, a Person of Good Esteem and Reputation, a Great Lover of the Holy Scriptures; one that prefers them, as he told me, when I ask'd him about this Passage, not only to the *Journal*, but to all other Books in the World; and solemnly declared, that he never spoke the words Charg'd upon him.

Secondly, It is a Story at the third Hand; *J. Harris*, as is said, told it to his Brother *Charles*, and he to *E. C.* and *E. C.* Prints it as Fact; but 'tis hoped the Honest Reader will

will expect better Proof, before he gives Credit to such a Round-about Story? Again, besides the Positive denial of *William Meade*, here's no Evidence appears, that *J. Harris* related this Story to *Charles*, or that *Charles* affirmed it to *E. C.* only we have *Verbum Sacerdotis*, the Priest's bare Word for all; as tho' his Report upon meer Hear-say, were Proof sufficient. The Reader surely must be very easie to be imposed upon, who can receive a Story against an Honest Mans Reputation, upon no better a Ground than the Oral Tradition of one Adversary from another. Neither Law nor Equity admit of this kind of Procedure.

By Mr. *Harris*, to whom *E. C.* makes his whole Appeal, as to the Credibility of the foregoing Story, if he means thereby *Charles Harris* of *Wickham*, he is no *Quaker*, tho' he confidently says *he is*; but if he will needs have him go still under that denomination, it ought to be with this deserved Addition, *Disowned by Faithful Friends*, as is mention'd p. 3. and prejudiced against them.

What *R. V.* says concerning *Jesus of Nazareth*, whom he sincerely owns to be *the True Christ*, to whom give all the Prophets Witness, *E. C.* Shuffles it off with pretence of an Answer by *B. L.* and a particular Confutation by himself; and that, if his own Assertion may pass for Proof, *from many Express Scriptures*, in his *Quakers no Protestant Dissenters*. But how he can confute *R. V.*'s owning of *Jesus of Nazareth* to be *the True Christ*, to whom give all the Prophets witness, and that *from many express Scriptures*, deserves some Consideration. For this is to set the
Scriptures

Sect. 4. Scriptures at Variance with themselves, and to furnish Atheists and Antiscripturists with Arguments against the Divine Truth and Authority of them.

The rest of *R. V.*'s first Book, which consists of Eleven Pages and better, and the whole contains but Sixteen, besides *Title-Page*, *Preface*, and *Copy of the Letter in Answer to F. B.'s Challenge*, is Answer'd in four Lines and a word; as tho' all he says there about *Baptism* and the *Supper*, and *F. B.'s being imploy'd for the Raising of Persecution*, &c. were not worthy of his Notice, but must be skip'd over as *Needless*, *Superabundant Digressions*, (*E. C.*'s own words) and a *trifling Reply* to what he is not able solidly to Answer.

And thus having reviewed after his Easie Rate, *R. V.*'s First Book, he proceeds *p. 6.* to consider his Second, which is not miscalled, as *E. C.* says, but truly Intituled, *A Reply to Benj. Lovelings late Book*, Falsly Intituled, *Quakerism a Complication of Heresy*, &c.

And there he tells *R. V.* *you begin again to touch upon the Doctrine of the Trinity*. But it is very fully done, as *R. V.* had declared in his former Book, *p. 4.* 'We truly own the *Three* that bear Record in Heaven, the *Father*, the *Word*, and the *Holy Ghost*, and sincerely Believe the same, according to *1 John. 5. 7.* *Mat. 28. 19.* And if this Confession of the *Trinity* in plain Scripture Terms be not sufficient, let *E. C.* give us another as plainly deliver'd in Scripture, and we shall readily subscribe to it. But let him not under pretence of plain Scripture, give us his own Glosses and Interpretations, and beget detestable Heresys in his own luxuriant Imagination,

tion, and then Father them upon us, as his Sect. 4. Practice hath been.

P. 7. *E. C.* acknowledges, that *R. V.* makes large *Confessions of his Belief* about the *Holy Scriptures, Jesus of Nazareth, &c.* but such is the Uncharitableness of this Adversary, that he will not own that Belief to be *Real*, but *Pretended*; as tho' our sincere Declaration of our Faith were gross Hypocrisy, and our Tongues and Pens were a flat Contradiction to our Hearts and Minds. What Monsters of Men would he represent us to be! Should the Argument be turn'd upon himself, and should it be question'd, whether his Faith about the *Holy Scriptures, Jesus of Nazareth, &c.* be not pretended only, notwithstanding his Subscription to the *Thirty Nine Articles*, would he count such Treatment fair and ingenuous? Or, what would he say if one should doubt the sincerity of his Cath against *Simony*, or of Canonical Obedience to his *Ordinary*? For by the same Rule that he Questions his Neighbour's Sincerity, may not his Neighbour Question his? Nay, if he thinks there is any thing of Weight in this Uncharitable Method, it will follow, that he may reject all Human Testimony whatsoever, tho' True and Sincere in every Particular, yea, All *Creeds* and *Confessions of Faith* that are or have been in the World. For when one Man shall assume a Liberty of Censuring another for Insincerity, when he solemnly declares his sincere Belief, and there is nothing appears to the contrary, he may extend it to what Latitude he pleases.

But as *E. C.* miscalls *R. V.*s. Sincere Belief, *Pretended* on the one Hand; so *B. L.* censures

Sect. 4. censures his *Confessions* as Untruly on the other; *All which*, as he says, *are little worth, 'till you reject and disown all your Ancient Friends, who had Written, and Preach'd to the Contrary. 'Till when, all the former is nothing to the Purpose.* For none of our Ancient Friends ever Wrote or Preached against the *Holy Scriptures*, or *Jesus of Nazareth*, but always had a Reverend Esteem of *them*, and sincere Belief in *him*. This is a plain and honest Answer. For the Thing is true, and we have a Cloud of Witnesses to confirm it, which are ready, upon occasion to be produced.

And as to the Pretence of *laying open our Blasphemys*, who are wholly clear of that odious Charge, I would have *E. C.* look Home, and consider whether we might not rather, if we would follow his Steps, re-charge some Principal Persons of his own Communion with Blasphemies also?

* Reation of the Conference, &c. Sect. 16. N. 21. p. 84. *Ann.* 1639.
† Golden Remains, p. 170. Ed. 3. *Ann.* 1638.

(a) The Religion of Protestants a safe Way to Salvation, Pt. 1. c. 1. N. 8. p. 53. Edit. 2. *Ann.* 1638.

(b) Ecclesiastical Polity, L. 5. Sect. 54. p. 22.

For doth not Archbishop * *Laud* compare the *Scripture* to a *Candle of Twelve to the Pound*? Doth not † *John Hales* of *Eaton* say, *Our Saviour Christ himself bath filled the Gospels with Parables, [and] made them like a Divine and Christian Æsops Fables*? Doth not (a) *William Chillingworth* say, *It can never be proved by Scripture to a Gainsayer, that there is a God, or that the Scripture is the word of God*? Doth not (b) *Richard Hooker* say, *The Father alone is Originally*

nally that Deity, which Christ Originally is Sect. 4. not?

Doth not * Dr. Featly say, Christ may be considered two ways, either Absolutely, and so he is Deus ex se, God of himself, as the Father is, and the Holy Spirit: Or Relatively, as Filius, and so he is Deus de Deo, as he is the Son, so he is God of God? Doth not † Dr. Sherlock, now Dean of Paul's say, That the Three Divine Persons Father, Son and Holy Ghost are Three Infinite Minds really distinct from each other? Doth not (a) Dr. Paine, late Prebendary of Westminster, say, The Father is the only Self-Existent, Unoriginated Being, and God in the Highest sense: The Son is not *αυτῶθεος*, or God in that sense, as the Father? Doth not (b) Samuel Hill paraphrase thus upon 1 Cor. 8. 6. We Christians have but one Almighty God the Father, from whom all things Originally are, and we are in him, or for him; and one only Tutelar Lord next God the Father, Jesus Christ, by whom we were Created, and by whom we subsist, for the Object of our Adoration? And doth not (c) Bishop Pearson say, It hath been the constant Language of the Church, that God died for us?

* Orationes Synodicae, p. 191. An. 1646. annexed to his Disputes Dipt, Ed. 5. An. 1647.

† Vindication of the Doctrine of the Trinity, p. 50. Ed. 3. An. 1694.

(a) Letter to the Bishop of Rochester, and Dean of Westminster, p. 16, 17. An. 1696.

(b) Vindication of the Primitive Fathers, p. 43. An. 1695.

(c) Exposition of the Creed, Art. 4. p. 214. Ed. 3. An. 1669.

I am not willing to draw those Blasphemous Consequences, from the precited

Sect. 4. precited Passages, that *F. B. B. L.* or *E. C.* and some other of their Brethren, who have an Art at that sort of Work, might do; but have only laid them before the Reader's View, to Consider and Judge of.

Sect. 5.

S E C T. V.

Of the Two Sacraments, so called, that is, Baptism with Water, and the Supper with Bread and Wine. The Quakers disuse them, but do not, as B. Loveling says, Profanely condemn them. They are both Annulled in Point of Obligation.

Now

E*Dw. C. P. 8. The next Things you undertake to encounter, are the Two Sacraments; the ~~two~~ Limits of which Discourse were set you in The Spirit of Quakerism Rebuk'd, p. 30. wherein he [viz. B. L.] tells you That you and your Friends, are guilty of the Profane Contempt of both these Ordinances. And this he Demonstrates from Two Arguments; The first from the Scurrilous Writings and Invectives of your Party against them: The second from your continu'd Acknowledged disuse of them. As for their Scurrilous Writings, &c. you took the wisest Course, even to take no notice of them at all.*

If

If R. V. took the wisest course to take no Sect. 5. notice of them, then why is he to be blamed? and especially since B. L. fail'd so extreamly in his demonstration, as not to give one Instance of any such Scurrilous Invectives, against the Two Sacraments, as he calls them, viz. Baptism with Water, and the Supper with Bread and Wine, p. 9. His first Argument needed no Answer.

His Second Argument taken from our Continued, Acknowledged Disuse of them, proves not our Prophane Contempt of them. For there is a great difference between the Disuse and Prophane Contempt of a thing. The Israelites disused Circumcision, and the Passover, Josh. 5. during their forty Years Journeying in the Wilderness, but who dare say, they Prophanely Contemn'd them? There were many things commanded in Scripture, which were observed by the Primitive Church, as Washing one anothers Feet, John 13, 13, 14, 15. Abstaining from Blood, Acts 15. 29. Anointing the Sick in the Name of the Lord, James 5. 14. and yet these Commands being omitted even by our Adversaries themselves, 'twould be hard to say they are guilty of a Prophane Contempt of them.

Again, The Office of the Widows of the Churches, 1 Tim. 5. and Deaconesses, whereof Phæbe was one, whom Paul calls *Διακονοι*, the * Deaconesses of the Church which is at Cenchrea, Rom. 16. 1. was of Apostolical Appointment, and continued for some Centurys of Years, as appears by several † Antient Writers and (a) Councils; and yet,

* So understood by Origen, and Chrysostom.

† Plin. Ep. 1. 10. E. 97.

Theod. 1. 3. c. 14.

Sozom. 1. 4. c. 14.

(a) Con. Chalced. c. 73.

Conc. Wormat. c. 73.

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Arenicum, Pt. 2.
c. 6. p. 345. Ed. 2.
An. 1662.

† *Ibid.*

as Bishop * *Stillingfleet*, observes, we see these are laid aside by the Pretenders to hold close to Apostolical Practice.

* *De Orat.*

The like Observation † he makes in the Alteration of Rites and Customs Apostolical, as *Dipping in Baptism*, the *Use of Love-Feasts*, *Community of Goods*, the *Holy-Kiss*, by *Tertullian* called * *Signaculum Orationis*; yet none, says he, Look upon themselves as bound to observe them now; and yet all acknowledge them to have been the Practice of the Apostles. Whereupon he concludes, Therefore certainly, tho' when it may serve for their Purpose, Men will make Apostolical Practice to found a Divine Right: Yet when they are gone off from the Matter in Hand, they change their Opinion with the Matter, and can then think themselves free, as to the Observation of things by themselves acknowledged to be Apostolical. And will B. L. or E. C. infer from this Disuse or Omission, that the Disusers or Omitters are guilty of a Prophanè Contempt? Such an Inference would involve not themselves only, but the whole Body also, whereof they are Members, in the Imputation.

The Lord himself Instituted a Particular Form of External Worship to be observed by the Children of *Israel*, and Commanded, that Three times in a year, all the Males should appear before him, in the Place which he should chuse, viz. at *Jerusalem*, in the Feasts of *Unleavened Bread*, of *Weeks*, and of *Tabernacles*, see *Deut.* 16. 16. But 'after the Revolt of *Jeroboam* and the Ten Tribes from the House

of

of David, saith J. Hales of
Eaton, there were many De-
vout and Religious Persons
in Israel, and yet we find
not that they used the outward Form of
Worship which was Commanded. Elias and
Elizaeus, two great Prophets in Israel, did
they ever go up to Jerusalem to Worship?
Obadiab, a great Courtier in King Ahab's
Court, and one that served the Lord ex-
ceedingly; the seven Thousand which
bowed not their Knees to Baal, when came
they up to the Temple to Offer? a thing
which doubtless they would have done, if
they had understood the Commandment in
that Behalf, to have been Absolute.

Was there any Prophane Contempt in those
Religious and Devout Persons, either of the
Outward Worship at Jerusalem, or of the
Command of all the Males appearing there
three times a Year, because of their Disuse or
Omission?

And as to the Two Sacraments, so called, what
the same Author says a little before concern-
ing Ceremony and Sacrifice, the same may be
said of them; 'Let us not deceive our
selves, for neither are they now, neither were
they then, i. e. when first used, esteemed
necessary, neither was the Command of God
concerning them, by those to whom it was
given, ever taken to be peremptory.

Gratia Dei non est alligata
Sacramentis; The Grace of
God is not tied to any Sacra-
ments, is the common Reso-
lution of the School-Doctors,
saith Bish. Jewel.

Defence of the
Apology, p. 267.
~~Treatise of the Sa-~~
~~cram~~ p. 20.
Ed. An. 1603.
Ibid. p. 20.

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*And First, for Water-Baptism? The Water it self, saith he, is nothing. The Water doth not cleanse the Soul/Indeed, and in precise manner of Speech, Salvation must be sought in Christ alone, and not in any outward Signs. Christ is that Lamb of God, that taketh away the Sins of the World, John 1. The Blood of Christ maketh us clean from all our Sins, 1 John 1. And therefore as the Apostle saith, In Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a New Creature, Gal. 6. 15. So it is in the Case of Water-Baptism; which tho' it was an Ancient Ceremony in use among the Jews, long before John was sent to Baptize with it, being one Branch of his Ministry, which was partly Legal, yea, in some Respects more Legal than Evangelical, and was practised upon certain Occasions by some of the Apostles; yet it was but Preparatory to Christ and his Dispensation, and was a Type or Figure of his Baptism with the Spirit. Hence it came to be disused by the Apostle Paul, who testifies, that Christ sent him not to Baptize, but to Preach the Gospel, 1 Cor. 1. 17. and by the Apostle Peter, who saith, The like Figure whereunto, even Baptism doth also now save us, not the Putting away of the Filth of the Flesh, which Water-Baptism can do; but the Answer, or, as the word *Ἐπερώτημα* signifies, The Question or Inquiry of a good Conscience towards God, by the Resurrection of Jesus Christ, 1 Pet. 3. 21. which nothing but the Baptism of Christ, or of the Holy Ghost can effect. For this is the Baptism that saves, as Peter here testifies, and to which Paul refers, Tit. 3. 5 saying,*

saying, According to his Mercy he saved us by Sect. 5.
the Washing of Regeneration, and Renewing of
the Holy Ghost. But of this Subject more
largely in my *Lux Evangelica Attestata*,
p. 58.—65. where I have proved by seven
Arguments this Position, That Water-Baptism
is annulled in Point of Obligation.

Secondly, The Supper of Bread and Wine
was also another † Ancient
Jewish Ceremony, and not
any New Institution of Christ.

It is expressly called the Pass-
over by Christ himself, as it
is Recorded by Three of the
Evangelists; See Mat. 26. 18.
Mark 14. 14. Luke 22. 15.

‘In all which Places, com-
‘pared with the Context, I
‘find the Outward Supper to
‘be the same with the Pass-
‘over, and therefore was no
‘New Institution of Christ, to
‘be of Continual and Necessary Obligation to
‘the Church. At the Celebration of the Pas-
‘sover, it was the Custom among the Jews,
‘for the Master of the Family, as * Buxtorf
‘and others inform us, To
‘take Bread, and Bless, and
‘Break it, and Give it unto
‘the rest; likewise To take the Cup, and
‘Give Thanks, and Distribute it to them:
‘So the same Actions are observed to have
‘been performed by Christ. For he took
‘Bread, and Blessed it, and Brake it, and gave
‘it to his Disciples: And then he took the Cup,
‘and gave Thanks, and gave it to them. So
‘that ’tis plain from these Paschal Actions,

† Grotii Disserta-
tatio, An semper
communicandum
per Symbola?

Scaliger de E-
mendatione Tem-
porum, l. 6.

Paulus Fagius ad
Chaldaicam Para-
phrasin, Deut. 8.
Clopenburgij Dis-
putatio Selecta,
N. 12.

Lux Evangl. At-
testata, p. 66.

* Synagoga Ju-
daica, c. 13.

Sect. 5. ' that it was the *Passover* which he Eat with
 ' his Disciples, and which had its *Period* and
 ' Accomplishment in him, who is the *True*
 ' *Evangelical Passover*, as the *Apostle* testifies,
 ' *Christ our Passover is Sacrificed for us*, 1 Cor.
 ' 5. 7. *The Lamb of God which taketh away the*
 ' *Sin of the World*, John 1. 29. And there-
 ' fore there is an End put to the *Outward*
 ' *Supper*, and we are now to keep the *Feast*,
 ' not with the *Old Leaven*, neither with the
 ' *Leaven of Malice and Wickedness*; but with
 ' the *Unleavened Bread of Sincerity and Truth*,
 ' 1 Cor. 5. 8. The Diligent and Considerate
 ' Reader may take Notice, that at the So-
 ' lemnity of the *Old Paschal Supper*, Christ
 ' said unto his Disciples, *I will not any more*
 ' *Eat thereof, until it be fulfilled in the King-*
 ' *dom of God*, Luke 22. 16. And *I will not*
 ' *Drink of the Fruit of the Vine, until the*
 ' *Kingdom of God shall come*, ver. 18. where he
 ' began to open unto them, the Nature of his
 ' *New, Mystical and Spiritual Supper*. And
 ' after the Solemnity was over, he proceeded
 ' to speak to it again; *I Appoint*, saith he,
 ' *unto you a Kingdom, as my Father hath ap-*
 ' *pointed unto me, that ye may Eat and Drink*
 ' *at my Table in my Kingdom*, ver. 29, 30.
 ' where he plainly takes them off from *Ma-*
 ' *terial Bread and Wine*, which their Minds
 ' might be hankering after, because he Eat
 ' and Drank with them in so Solemn a man-
 ' ner before his *Passion*; and leads them to the
 ' *Thing signified* by those *Elementary Symbols*,
 ' namely, to that *Living Bread and Wine*,
 ' which his Disciples, that follow him in the
 ' *Regeneration*, and Continue with him in his
 ' *Temptations*, Eat and Drink at his Table in
 ' his

'his Kingdom. See more in *Lux Evang. Attest.* ubi supra.

See.

So the *Outward Material Supper* was a *Figure* of Christ's *Inward, Spiritual Supper*, whereof he himself is the *Substance*; and when the *Substance* is Enjoy'd, what use is there of the *Figure*? When the *Inward and Spiritual Grace* is Partaken of, to what purpose is the *Outward and Visible Sign*?

'Why, saith * *Augustine*,
'dost thou prepare thy Teeth
'and thy Belly? Believe and
'thou hast Eaten.

* Ut quid paras Dentes & Ventrem? Crede & Manducasti. *Tract* 25. in *Johan.*

'Believing on him [i. e. Christ] is Eating the Living Bread. He that Believes on him, Eats him.

Credere in eum, hoc est, manducare panem vivum. Qui credit in eum manducat. *Tract*. 26. *Ibid.*

'Here is nothing to be done, saith *Bishop Jewel*, by the Mouth of the Body.

† *Treatise of the Sacraments*. p. 58. Edit. An. 1603. *Ibid.* p. 60.

'We Eat Christ by Faith, saith he again, and not by the Mouth of our Body.

(a) Ἐστὶ μὲν τι καὶ νοητὸν σῶμα τὸ ἐνδὸν ἀνθρώπου, ᾧ τρέφεται μεταλαμβάνων τὸ λόγος τῆς ζωῆς ὅς ἐστιν ἄρτος ἐκ τοῦ οὐρανοῦ καταβὰς.
In *Psal.* 33.

'There is an Intellectual Mouth, saith (a) *Basil*, of the Inward Man, at which he is fed, who partakes of the Word of Life, which is the Bread that came down from Heaven.

(b) Panis Cordis nostri. In *Psal.* 48.

'(b) The Bread of our Heart, as *Augustine* says.

(c) Cibus Mentis, non Ventris. *De Cæna Dom.*

'(c) Meat, as *Cyprian* saith, for the Mind, not for the Belly.

(d) Qui manducat intus, non foris; qui manducat in Corde, non qui premit Dente. *Tract*. 26. in *Johan.*

Whereof he feeds, (d) who, according to *Augustine*, eats

Sect. 5. 'Inwardly, not Outwardly; who eats in his
'Heart, not he that presseth with his Teeth.

The Supper of the Lord is a Spiritual Banquet, and the true Communicants do Eat and Drink Spiritually.

And if *E. C.* should think it hard or strange, because I say the *Outward Supper* was a *Figure*; let him know that *Gregory Nazianzen*, and *Procopius Gazæus* called it so long before me. See them both quoted by *Dr. Du Moulin* in his *Novelty of Popery*, L. 7. *Controv.* 10. c. 4. p. 687.

Again, The *Outward Supper* hath no Precept injoyning the Continuance of it, as a Standing Ordinance in the Church of Christ: But it doth appear from Scripture, that it is also Annulled, as was said before of *Water-Baptism*, in Point of Obligation. For the Evincing whereof, I referr *E. C.* to my *Lux Evang. Attest.* p. 65—74. where he will find Seven Arguments to that Purpose, and which at his Leisure he may, if he thinks he can fairly Answer them, Reply to.

By what has been said, the Reader may be help'd to distinguish between the Disuse or Omission of things sometimes used, and the Prophane Contempt of them. The former we plead for with Respect to the *Outward Baptism* and *Supper*, and the latter we are in no wise guilty of, as the Precedent Discourse doth manifest: For tho' the Lord hath graciously been pleased by his Spirit to Open our Understandings in the Knowledge of the Holy Scriptures, and to Convince us thereby, that, notwithstanding those *External Observations* have been and are continued by many Professors of Christianity, they were only of a
Typical

Typical and Temporary Nature, and a Final Sect. 5. End was put to them, upon the Issuing forth of the *Pure Gospel Dispensation*, which took not Place until Christ Rose from the Dead, and gave the Holy Ghost: Yet we have a Reverent Regard for them, as having been anciently practised by Divine Appointment, tho' long since Annulled by the same Authority in Point of necessary Obligation.

And in this Sense is *Calvin* to be understood, in his Commentary upon 1 Cor. 11. 24.

This do in remembrance of me; where he saith, The Supper is a Token of Remembrance to help our Infir- mity; for if we were other- wise Mindful enough of the Death of Christ, this Help would be needless. Which is common to all Sacraments.

Hoc facite in mei memoriam. Ergo Coena est μνημόσυ- νον Sublevandæ nostræ infirmita- ti institutum; nam si mortis Christi satis alioqui memo- res essemus, supervacaneum esset hoc adminiculum, quod omnium Sacramentorum est commune.

For if the Supper with Bread and Wine were perpetually necessary to be kept, then it ought to be Celebrated, tho' we are other- wise mindful enough of the Death of Christ. But he asserting, that if we were otherwise mindful enough of the Death of Christ, this Help would be needless; and there is no doubt but the Memory of Christ's Death may be sufficiently preserved without the Supper with Bread and Wine, viz. By frequent Reading of the Holy Scriptures, and continual Medi- tation therein; it follows, that the Supper with Bread and Wine was in his Judgment Annulled in point of Necessary Obligation. For if it was not, then it remains still ne- cessary to those who are otherwise sufficiently mindful of Christ's Death; which is a direct

Sect. 5. Contradiction of Calvin's Assertion. *That is, This Help, viz. the Supper with Bread and Wine, is at once both Needful and Needless to the same Persons.*

Sect. 6.

S E C T. VI.

Of the Cross in Baptism, and Sprinkling of Infants. They that use them, have no Scripture for either.

THese being meer Human Inventions, and having no Ground in ^{the} Scriptures to Support them, E. C. discovers some Impatience at R. V. for touching those *Tender Parts*, but withal tells him, *You have dextrously run away from the Subject before you, and spent your Ink and Paper, about the Cross in Baptism, and Sprinkling of Infants, and the like, i. e. Getting Money to themselves by this Practice, p. 8.* So that R. V. had some *dexterity* it seems, even by E. C.'s own Confession, notwithstanding his former, but undeserved Imputation of *Dullness* to him, P. 4.

But how did R. V. run away from the Subject before him? did not B. L. charge the *Quakers*, with a *Prophane Contempt of Water-Baptism, and the Supper with Bread and Wine?* *Spir. of Quakerism Rebuk'd, p. 30.* and could R. V. in his Answer do any less than take notice of the *Cross in Baptism, and Sprinkling*

Sprinkling of Infants, because both are pra-Sect. 6. testified by *B. L.* and his Brethren, and yet they have no Scripture for either?

He that Impartially reads and considers *R. V.*s. Answer, cannot justly Charge him with Running away from the Subject before him; for tho' *B. L.* mention'd not the *Cross*, nor *Sprinkling of Infants*, yet they being included in the Controversy, in Speaking to them, *R. V.* kept to the Subject before him. For

1. As to the *Sprinkling of Infants*; what a Bustle is made about it, and what a Stress is laid upon it by the *Clergy*, so-called? and yet neither Christ, nor his Apostles gave any Precept about it, nor is there any Example in the Holy Scriptures that any Infants were Sprinkled. So that considering what sort of Adversary *R. V.* had to deal with, viz. One that was in the Practice of *Infant-Sprinkling*, he could not keep to the Subject in Hand, had he waved that Unscriptural Usage; because it was a Principal Part of the Matter in Dispute. If *B. L.* had excepted *Infants*, and the *Sprinkling of them* in his Discourse of *Water-Baptism*, *R. V.* probably would have spared his Ink and Paper about them; but his mentioning *Water-Baptism* without any such Exception, and his Known Practice being *Sprinkling of Infants*, made it necessary to be taken notice of.

2. The *Cross*, or making the Sign of it upon the *Sprinkled Persons Forehead*; This is confessed by * *Bp. Taylor* to be a 'Ritual or Ceremony' that is not of Divine Ordinance or Apostolical Pra-

* *Ductor Dubitantium*, l. 3. c. 4.
r. 20. N. 8. p. 668. Ed. 4. 1696.

ctice;

Sect. 6.

* Est Ceremonia
ab hominibus in-
stituta. *Disput.*

Par. 3. p. 266.

† Can. 30.

(a) Ecclesiastic.

Polity, lib. 5.

Sest. 65. p. 248.

Ed. 1666.

‘ Etice ; but ‘* a Ceremony
‘ Instituted of Men, as *Voetius*
‘ truly observes. And yet the
Compilers of the Book of
Constitutions and Canons Ec-
clesiastical, call the Sign of the
Cross a † *Lawful Outward*
Ceremony, and an Honourable
Badge : And (a) *Rich. Hooker*

termeth it an *Holy Sign*, and attributes great
Vertue to it, as being a *Mean to work our*
Preservation from Reproach,—*A silent Teacher*,
and that we are by the Cross admonished faith-
fully of our Duty. Yea, he citeth *Cyprian*,
that the Cross purifieth the Forehead. But
nothing can speak more fully for it, than the
Common-Prayer-Book it self, in these Words.

‘ We receive this Child into the Congrega-
‘ tion of Christ’s Flock, and do Sign Him
‘ with the Sign of the Cross, in token that
‘ hereafter he shall not be ashamed to confess
‘ the Faith of Christ Crucified, and manfully
‘ to fight under his Banner, against Sin, the
‘ World, and the Devil, and to continue
‘ Christ’s faithful Souldier and Servant unto
‘ his Lives End : Which giveth it the very
Form, according to their Church’s defini-
tion, of one of their Sacraments. For here
is the *Outward and Visible Sign*, (*viz.*) the
Cross, and the supposed *Inward and Spiritual*
Grace, *viz.* *Confession of the Faith of Christ*
Crucified, manfully Fighting under his Ban-
ner, &c.

But if our Adversaries Object, It is not
Ordain’d by Christ himself, which is another
Part of the Definition ; then I demand, why
do

do they use it? yea, why do they read Sect. 6. the Words before quoted; since 'tis expressly said by them, 'Nothing is
' Ordained to be Read, but
' the very Pure Word of God,
' the Holy Scriptures, or that
' which is agreeable to the
' same.

Preface to the Common-Prayer-Book, concerning the Service of the Church.

Judge, Reader, whether this is not a Contradiction to themselves, and a manifest Profanation of Water-Baptism. Will they falsely Charge us with a Prophane Contempt, because we only Disuse it; and yet be themselves truly guilty of a Prophane Abuse in their Constant Practice of it.

* Dr. Willet speaking of the Sign of the Cross, saith, 'Having no Warrant in the Word, it is a Tradition of Men, and not after Christ. And † Dr. Fulk tells us, That

* Synopsis Pa-
pismi, p. 472.

† Annotat. on
Luke 24.

' Valentinus the Heretick was the first that ever made any great account of it, as testifieth Irenæus, Lib. 1. c. 1. And yet what Zeal have some manifested for the use of this Unscriptural Ceremony? Bp.

Wren made it a Part of one of the Articles to be Inquir'd of within the Diocess of Norwich, in his 1st Visitation; Doth

See his Articles, Printed in the Year 1636.

he, that is, the Minister, ever use and never omit both to take the Child in his Hands, and also to make the Sign of the Cross, so as to touch the Child's Forehead in making the same. A strange Inquiry! and yet this, among many others no less Superstitious, was
put

Sect. 6. put to the *Wardens* to be Answer'd, by Pre-
sentment upon Oath.

It would be too long to write the History of
this Ceremony ; and therefore I conclude with

*Reply to Dr. Whit-
gift's Answer to the
Admonition to the
Parliament,*
p. 171.

Thomas Cartwright, 'That al-
'tho' it be the Word of
'God that we should not be
'asham'd of the Cross of
'Christ; and yet is it not the
'Word of God, that we should
'be kept in Remembrance and Observation
'of that, by Two Lines drawn a Cross one
'over another, in the Child's Forehead; but
'a Fond Toy, and Idle Device of Man's
'Brain :

*Sober Inquiry in-
to the Reasonings
of the Serious In-
quiry,* p. 334.

And with a Passage I have
read concerning 'Bishop An-
'drews, who Disputing with
'Cardinal Peronne about Ce-
'remonyes, urged very smart-
'ly, *That Man ought not to add to God's*
'*Word, lest he lose his Part in the Book of*
'*Life.* The Politick Cardinal asks, *Why then*
'*do you retain the Cross in Baptism?* The Bi-
'shop answer'd, *Because Authority Enjoyns it.*
'And for the same Reason, replied the Car-
'dinal, *We retain all the rest of the Cere-*
'*monys.*

For why may they not use all the
other *Popish* Ceremonys, as well as this? The
Papists Exorcise, Conjure and Exsufflate the
Evil Spirit from the Party Baptized: Touch
his Ears and Nostrils with Spittle, that his
Ears may be opened to hear the Word, and
his Nostrils to discern between the smell of
Good and Evil: Sign not only his Forehead,
but his Mouth, Eyes, Ears, Nostrils, and
Breast

Breast also, that all thereby may be de- Sect. 6.
fended. Put hallowed Salt into his Mouth,
that he may be season'd with Wisdom, and
preserved from Putrifying in Sin; Anoint
him with Holy Oyl in his Breast, that he
may be kept safe from Evil Suggestions; and
between his Shoulders, that he may receive
strength to bear the Lord's Burthen; and the
Top of his Head, to shew he is become a Chri-
stian: Put a White Garment upon him in to-
ken of his Regeneration; a Vail upon his Head,
in sign of his being Crown'd with a Royal
Diadem; and a Burning Taper into his Hand,
to fulfill that Saying of Christ, *Let your
Light so shine before Men, that they seeing your
good Works, may Glorify your Father which is
in Heaven, Mat. 5. 16. Anatomy of Popery,*
P. 28, 29.

Why may not the *English* Clergy, I say,
use these and all the other *Popish* Ceremonys,
as well as the *Cross* in Water-Baptism, since
neither the One, nor other have any Founda-
tion but in Humane Authority, and are equal-
ly Significant or Symbolical.

SECT.

S E C T. VII.

Water-Baptism further Examined, and the Quakers Vindicated in their Omission of it. Where, also of John's and Christ's Baptism, John's with Water, Christ's with the Holy Ghost; which is the only Baptism in Force.

E. C. P. 9. *But (say you) I declare in all sincerity, that I and my Friends own the Baptism of Christ, and the Supper of the Lord, according to the Holy Scriptures, V. of B. Cor. P. 5.*

In Answer to which sincere Declaration, he cries out, *O Sir, what a miserable Cant is this! where is your Honesty? where is your Conscience? I beseech you, Sir, is not Baptism with Water, Scripture-Baptism?*

Did R. V. ever say, It was not? What occasion then for this hideous Exclamation? His Honesty and Conscience are secure, and the miserable Cant returns to the Exclaimer.

R. V.'s words, *I and my Friends own the Baptism of Christ according to Holy Scripture, Mat. 28. 19. V. of B. Corrected, P. 5.* are spoken by way of contradistinction to John's Baptism, which was with Water; and E. C.'s mistake proceeds from his Confounding that with Christ's, which is with the Holy Ghost. The Scripture speaks of both, according to the different Natures and Dispensations of them;

them; and so they may both be called Sect. 7.
Scripture-Baptisms, because both are Treated
of in Scripture: But *John's* with Water, hath
had it's Final Accomplishment long since,
being but of a Typical and Temporary In-
stitution; and the only Baptism in Force is
Christ's, with the Holy Ghost; The Baptism,
whereof *R. V.* speaks, and that according to
Holy Scripture. For will *E. C.* say, That
the Baptism of *Christ* is not according to
Holy Scripture, of whom *John* said, *I indeed*
Baptize you with Water unto Repentance; but
he that cometh after me is mightier than I,
whose Shoes I am not worthy to bear; he shall
Baptize you with the Holy Ghost and with Fire,
Mat. 3. 11. and that Water-Baptism, which
was not *Christ's*, but *John's*, is according to
Holy Scripture. Then he prefers *John's* Bap-
tism to *Christ's* Baptism, and *John's* Mini-
stry to *Christ's* Ministry, the Outward and
Typical to the Inward and Spiritual; which
is to subvert the Gospel of *Christ*, and to
bring People back, as much as in him lies,
from the Living Power to a Dead Form,
and from the True Substance to an Empty
Shadow.

His Instance in *Peter* with relation to *Cor-
nelius* and his Company: *Can any Man for-
bid Water, that these should not be Baptized,*
which have received the Holy Ghost as well as
we, Acts 10. 47. To prove Baptism with
Water to be Scripture-Baptism, is remote to
the Matter under Consideration. For the
Question is not about what was some time in
use, and yet stands upon Record in Scripture,
notwithstanding it's being Annulled in Point
of Obligation; for so many other things,
which

Sect. 7. which have had their Final Period as well as Water-Baptism, as Outward Circumcision, the Jewish Passover, &c. are still Recorded in Scripture; but about what is by Divine Institution of Necessary and Perpetual Obligation in the Church. This may more especially be said to be according to Scripture, because it is still required in Scripture as necessary; and of this Kind is the Baptism of Christ, or the Baptism of the Holy Ghost. But Water-Baptism falls under another sort of Consideration; for tho' the Scripture doth preserve the Memorial of it, yet it is such an one as carries its Repeal with it, and shews its Obligation is ceased.

And therefore E. C's. Question upon *Peter's* Words, *Can any Man forbid Water, &c?* and his own Feign'd Answer thereunto, wherein he takes upon him to Personate *R. V.* is vain and trifling. For neither those Words, nor the following, *He commanded them to be Baptized in the Name of the Lord Jesus*, v. 48. do prove Water-Baptism to be of Universal and Perpetual Obligation. *Peter* commanded *Cornelius* and his Company to be Baptized; but doth that infer, that all others ought to be so? *Peter* also compelled the Gentiles to be Circumcised, see *Gal. 2. 14.* would it be a good Consequence to say, Therefore Circumcision is still in Force? The Argument is as conclusive for the one as for the other.

E. C. P. 10. 'Tis clear, that this your Error was not broach'd in his Days. There was not any that Forbad Water-Baptism; Not one Quaker-Baptist then known.

Here are Three Negative Conclusions drawn from One single Command in a Matter of Fact,

Fact, upon a particular Occasion, to some Sect. 7.
 particular Persons; which no more prove the
 Observation of Water-Baptism to be perpe-
 tually continued, than *James's* and the *Jeru-
 salem-Elders* Advice or Command to *Paul* to
 take the four Men which were under a Vow,
 and to Purifie himself with them, *Acts* 21. 18,
 23, 24. proves *Jewish* Purification to be ge-
 nerally obliging unto all. 'Tis a known Rule
 in Logick, and it holds good here, *Ex parti-
 culari non est Syllogizare*, A particular Pre-
 cept upon a particular Occasion, to some par-
 ticular Persons, doth not infer an Universal
 and Perpetual Obligation.

E. C. says, *your Errour was not broach'd in
 his days* [that is, *Peter's*.] But I have shewn be-
 fore, *Sect.* 5. that tho' Water-Baptism had been
 sometimes used; yet it was afterwards dis-
 used, both by the Apostle *Paul* and *Peter*.
 For is it likely, that the Apostle *Paul*, who
 thanked God, that he Baptiz'd so few, *1 Cor.*
1. 14. 16. and declar'd, that *Christ sent him
 not to Baptize, but to Preach the Gospel*, *v. 17.*
 or, that the Apostle *Peter*, who saith, *The
 like Figure whereunto, even Baptism doth also
 now save us, not the Putting away of the filth
 of the Flesh, &c.* *1 Pet. 3. 21.* should conti-
 nue the use of Water-Baptism. So that if the
 Omission of it by those Apostles was an
 Error, as doubtless it was not, we are Clear
 of the Charge, having their Example for our
 Imitation.

He adds, *There was not any that Forbad
 Water-Baptism.*

What if there is no exprefs Prohibition Ex-
 tant? Is it not sufficient, that Christ com-
 manded it not? Now all Uncommanded

E

Worship

Sect. 7. Worship is Forbidden, tho' not in expresse Terms; yet by necessary and indubitable Consequence. Thus the Offering of strange Fire by *Nadab* and *Abihu*, was Forbidden, being Uncommanded; for so saith the Text, *They offered strange Fire before the Lord, which he Commanded them not*, Lev. 10. 1.

He saith further, *Not one Quaker Baptist then known.*

By Quaker-Baptist he understands, one that holds the Baptism of the Spirit, exclusive of that of Water. But were there no such Baptists in *Peter's* Days? what Baptism was it then that the Twelve Apostles, and Seventy Disciples were Baptized with? was it with Water, or the Spirit also? If it was with Water, let *E. C.* produce the Chapter and Verse that mention it; if with the Spirit alone, then let him confess his Errour, in saying, *Not one Quaker-Baptist then known.*

What Baptist was the *Thief* upon the Cross? He was in *Peter's* Time. But what kind of Baptist was he, a *Water*, or a *Quaker*, that is, a *Spiritual* Baptist? The like may be Queried of *Lazarus* and his Sisters, of *Joseph of Arimathea*, *Mary Magdalen*, *Joanna*, *Mary the Mother of James*, and many others, all *Peter's* Contemporaries, and yet none of them so far as appears by Scripture, Baptized with Water.

And thus I should dismiss this Point, but that one thing more is necessary to be told the Reader before I quit it, and that is, *E. C.*'s Faculty at making of Speeches: For first he hammers out one in the Forge of his own Brain, for *R. V.* to the Apostle *Peter*, and then another for the Apostle by way of Re-

ply to R. V. and both these grounded upon Sect. 7.
 a Chimerical Supposition of R. V's. Living
 and Discourſing Perſonally with the Apoſtle,
 and the Apoſtle with him, above 1600 Years
 ago.

S E C T. VIII.

*The Supper with Bread and Wine
 further Conſidered. No Precept
 of Chriſt or his Apoſtles for the
 Neceſſary Continuance of it amongſt
 Chriſtians. Of Chriſt's Spiritual
 and Myſtical Supper. This alone
 neceſſary to be partaken of.*

E. C. P. 10. Again, as to the Lords Supper
 with Bread and Wine. Of both theſe Ele-
 ments in this Supper our Saviour ſaith, This do
 in remembrance of me. Here again I demand,

*Suppoſing you Mr. V. or any of your Friends,
 ſhould ſay to you, or any of your Children, or
 Servants, This do, or that do, how I pray
 would you, or they, expect to be underſtood by
 them? my meaning is, whether you would allow
 them to diſpute, whether theſe were Imperative
 and Commanding Words, to which they were to
 pay Obedience, which you thus uſed to them,
 yea or no; or would not rather exert your Au-
 thority for their wilful neglect, and diſregard of
 your Power and their Duty. Sir, I expect your
 plain and direct Answer hereunto.*

Sect. 8. He thinks this, it may be, a pinching Question; and therefore I shall in no wise Evade it, but according to his Expectation, give him a plain and direct Answer to it.

And in order thereunto, I shall consider these two Phrases, *the Lords Supper with Bread and Wine*, and *This do in remembrance of me*, and especially the latter, because his Question is grounded upon it.

1. This Phrase, *The Lords Supper with Bread and Wine*, admits of a twofold Signification; either as it may signifie in a more general acceptation, that outward Passover Supper which Christ partook of with his Disciples the Night before his Passion; whereof he speaks in these words, *With desire I have desired to eat this Passover with you, before I suffer*, Luke 22. 15. in this sense it may be called the Lords Supper, because the Lord Jesus Christ was not only present at and partook of it, but was also the Substance of that Shadowy Administration, which hath had its End in him: Or else, as it doth in a more especial manner signifie Christ's Inward Spiritual Supper, which is spoken of, *Rev. 3. 20. called The Marriage-Supper of the Lamb, 19. 9. The Supper of the Great God, v. 17. Eating Bread in the Kingdom of God, Luke 14. 15. Eating and Drinking at Christ's Table in his Kingdom, 22. 30. The same Spiritual Meat, and the same Spiritual Drink, which the Fathers Eat and Drank of, 1 Cor. 10. 3, 4. The Communion of the Body and Blood of Christ, ver. 16. The One Bread, ver. 17. The Hidden Manna, Rev. 2. 17. The Bread of God which cometh down from Heaven, and giveth Life unto the World, John 6. 33. The Flesh and*

and Blood of the Son of Man, ver. 53. where- Sect. 8.
of Christ saith, *Whoſo eateth my Fleſh,*
and drinketh my Blood, hath Eternal Life, and
I will raiſe him up at the laſt day; For my Fleſh
is Meat indeed, and my Blood is Drink indeed.
He that eateth my Fleſh and drinketh my Blood,
dwelleth in me, and I in him. As the Living
Father hath ſent me, and I Live by the Fa-
ther: So he that Eateth me, even he ſhall Live
by me, ver. 54, 55, 56, 57.

This is that Supper, which in an eſpecial
manner, is the Lord's Supper, conſiſting of
Spiritual and Heavenly Food, and which he
hath Ordained to continue in his Church for
ever.

2. Theſe Words, *This do in Remembrance of*
me, fall next under Conſideration. I obſer-
ved before, Sect. 5. from *Lux Evangel. Atte-*
ſtata, p. 66, 67. ' That at the Solemnity of
the Old Paſchal Supper, Chriſt ſaid unto his
Disciples, *I will not any more eat thereof,*
until it be fulfilled in the Kingdom of God,
Luke 22. 16. And *I will not drink of the*
Fruit of the Vine, until the Kingdom of God
ſhall come, v. 18. where he began to open
unto them the Nature of his New, Myſtical
and Spiritual Supper. And after the So-
lemnity was over, he proceeded to ſpeak to
it again. *I appoint, ſaith he, unto you a*
Kingdom; as my Father hath appointed unto
me; that ye may Eat and Drink at my Table
in my Kingdom, v. 29, 30. where he plainly
takes them off from *Material Bread and*
Wine, which their Minds might be hanker-
ing after, becauſe he Eat and Drank with
them in ſo ſolemn a manner before his
Paſſion, and leads them to the Thing ſigni-

Sect. 8. ' *fed by those Elementary Symbols, namely,*
 ' *to that Living Bread and Wine, which his*
 ' *Disciples, that follow him in the Regenera-*
 ' *tion, and continue with him in his Tempta-*
 ' *tions, Eat and Drink at his Table in his*
 ' *Kingdom.*

Now these words, *This do in Remembrance of me*, have a special Relation to Christ's *New, Mystical and Spiritual Supper*, whether they are consider'd *Indicatively* or *Imperatively*, for the Verb *ποιεῖτε* is of both *Moods*. If *Indicatively*, then they run thus, *Ye do this in Remembrance of me*. For the Disciples were instructed to a Higher Dispensation than *Material Bread and Wine*, namely, by Faith to *Eat and Drink Christ's Spiritual Flesh and Blood*, whereof the former were a Figurative Representation: And in so doing, they did it in Remembrance of Christ, that is, *Unto my Remembrance*, as the Words, *ἐν τὴν ἐμὴν ἀνάμνησιν*, signifie: Which implies as much as this, *In Feeding upon me by Faith, or Eating and Drinking my Spiritual Flesh and Blood, Ye do this unto my Acceptance, or Notice-taking*. For so the Word, *Remember*, sometimes signifies; *Remember me, O my God, concerning this*, Neh. 12. 14, 22. *Remember me, O Lord, with the Favour that thou bearest unto thy People*, Psal. 106. 4. *Lord, Remember me, when thou comest into thy Kingdom*, Luke 23. 42. That is, *Accept me, or Take Notice of me*. Which Interpretation is

Lux Evangelica
 Attest. p. 71, 72. ' confirmed in this last In-
 ' stance, and that in an espe-
 ' scial manner; for as soon as
 ' the Penitent Thief had spoken those words,
 ' Jesus took particular Notice of him, saying,
 ' Verily

Verily I say unto thee, To day shalt thou be Sect. 8.
with me in Paradise, v. 43. So we find that
 Christ took special Notice of his Disciples,
Luke 22. ye are they, said he, which have
continued with me in my Temptations. And I
appoint unto you a Kingdom, as my Father
hath appointed unto me : That ye may Eat and
Drink at my Table in my Kingdom, and sit on
Thrones judging the Twelve Tribes of Israel,
v. 28, 29, 30.

Or if the Words, *This do in Remembrance of me*, be taken *Imperatively*, they admirably set forth the Duty of those who Communicate with Christ at his Spiritual Supper. For what is Communion with him, but his being united to us by his Spirit, and we to him by Faith, Hope, and Love? And what is the Remembrance of him, but an humble Meditation upon him, and a thankful Recognition of his unspeakable Benefits? And I appeal to the Experience of the Faithful, whether in Eating and Drinking of his Spiritual Flesh and Blood, their Souls are not raised to an Holy Contemplation, and a grateful Commemoration of him.

But if after all, our Adversaries will apply the Words, *This do, &c.* as usually they do, to the *Outward Supper*, they can import no more than a *Temporary Precept*, obliging the Disciples for the *Present Occasion*. For as they do immediately refer to that very Time, so is there no After-Precept extant, enjoyn- ing the Observation.

And having premised these things by way of Explanation of the Phrases before-mentioned, I come to *E. C's. Question. Supposing you Mr. V. or any of your Friends, should*

Sect. 8. *say to your, or any of your Children, or Servants, This do, or that do, whether you would allow them to dispute whether these were Imperative * and Commanding*

* Or, rather, because Imperative is Commanding.

Words to which they were to pay Obedience, &c. To which I return this plain and direct Answer.

1. The Commands of Parents or Masters, saying to their Children or Servants, *This do, or that do*, are not of Equal Authority with the Commands of Christ. The Commands of Christ may in no Case be disputed, it appearing that they are his Commands now in Force; but the Commands of Masters and Parents may in many Cases be disputed by their Children and Servants, it appearing that their Commands are repugnant to some Command of Christ. Children and Servants ought to be Obedient to their Parents and Masters in all things in the Lord; but if they shall require any thing of them contrary to the Command of Christ, there they are not bound unto Obedience.

2. Parents and Masters, that are Men of Sense and Moderation, will not presently exert their Authority, for Disregard to their Power, but will patiently hear what a Child or Servant hath to offer to consideration, and will follow their Advice, if it carry the greatest Evidence of Reason. But *E. C.* supposes Parental and Magisterial Power to lie more in the Will than in the Understanding, and to be so Absolute and Peremptory, as upon no Account to allow of a Rational Debate.

3. The Question is built upon a mistaken *Hypothesis*; for it supposeth that these words, *This*

This do in Remembrance of me, are Imperative Sect. 8. Words of Perpetual Obligation ; whereas they are words only of a Temporary Nature, considering them in Relation to the Outward Supper, as hath been shewn.

4. Suppose Parents and Masters should say to their Children and Servants, *ye do this*, or *ye do that*, as is very agreeable to the former Reading, *Ye do this in Remembrance of me* ; then what ground has E. C. for calling them Imperative Words, when they import a Declaration or Approbation of the Fact?

S E C T. IX.

Of Good Words, as E. C. calls them, wherein is given a Taste of his own and his Brother Loveling's Style.

E. C. P. 11. I now proceed faith he to your Answer to Quakerism a Compl. p. 75, 76, 77. In which you tell Mr. L. that he is not Cloathed with Sheeps Cloathing, **Good words.** V. of B. farther Cor. p. 16. To which Mr. L. returns you a Catalogue of your good Words unto him ; and then presents you with a Collection of Mr. Penn's Good Words in his Guide Mistaken, p. 18. and G. Fox's in his News out of the North, p. 27, 28, &c.

Unto all which you are as deaf, as the deaf Adder, and cannot be Charm'd unto an Answer.

Ans.

Sect. 9. *Answ.* What occasion was there for an Answer about *Good Words*? for if such, they carry their own Justification with them. But *E. C.* speaks *Ironically*, and by an *Antiphrasis*; his *Rhetorick*, it seems, has taught him to write one thing, and intend another. But since he is pleased to write the very Reverse to his Meaning, and to call them *Good Words*, when he designs otherwise; it may not be amiss to follow him in his *Figurative* way of Writing, lest he should seem Wise in his own conceit.

By *Good Words*, then the Reader may easily apprehend what *E. C.* means, viz.

1. Such as these in his *Rigid Quakers Cruel Persecutors*; *You say not one word more, than the veriest Arrian, Socinian, and rankest Heretick, can and will say, as well as you*, p. 5.
- your detestable *Herefys*, p. 6. your *Blasphe-mys*—many *Herefys*, p. 7. *Foul and Blasphe-mous*, p. 8. *What a miserable Cant is this? Where is your Honesty? Where is your Conscience?* p. 9. *Shameless Invektive*, p. 11. *You give the direct Lye to your self—Have prov'd your self guilty of the Blasphemies, he [viz. B. L.] hath charg'd you with*, p. 12. *You proclaim to the World, that you are great Deceivers*, p. 13. *What a Heathen was G. F.* p. 15. *Your Infallibility appears to be a Cheat*, p. 17. *Your Conscience Scar'd,—Pharisaical Pride and Hypocrisy*, p. 18. *Your Wild Meanders,—Tour senseless Follys*, p. 19. *Bold Cheat—Fulsomely repeated,—The Quakers Tyrannical Reign*, p. 20. *Our English Laws and Acts of Parliament, they ridicul'd—Nor was their Reverence for God's Laws any greater than for ours*, p. 21. *You wretchedly Cant,—*

Cant,—Very Heresys—The Quakers damnable Sect. 9. Heresys, p. 22. Blasphemers—Brutishly Cruel—A very Hector, p. 23. All their Proceedings—abominably Arbitrary and Illegal, p. 25. The Pride of this Impostume, p. 27. Their Pride immensurate,—their Malice Intolerable, p. 28. Their Tyranny Remediless, p. 30. Your Friends have far exceeded all others for Atheism and Immodesty, p. 33. Meer Quakerism or Heathenism,—Your Party have exceeded all Mankind in the Extensions of their Persecutions, p. 35. See more of his Reviling Language Sect. 31. of this Discourse.

2. Such Good Words, as his Brother Loveling uses in Spirit of Quak. Reb. as, Their Poysonous Tenets, p. 7. Heretical Leaven, p. 10. The Magick of a Conjuror, p. 11. Symbolizing with the Luperci among the Romans, p. 12. The Mystery of their Iniquity,—The Black Charge of Blasphemy and Heresy—Of a Base Breed, p. 13. Abominably Unjust, p. 14. They act the Pharisee to Life, p. 16. Their Doctrines a perfect Complication of all the Heresys in the several Centuries of Christianity, p. 17. They are the worst Subjects in the World, being bound by their very Principles to be bad Subjects—The Jesuites are suppos'd to have hatch'd them—Fatal it may be to give them too much Liberty to propagate their kind. For every Profelyte they make, a Subject is lost—And as they do not deserve the Name of Subjects, so neither ought they to be numbred amongst Protestants, p. 20. So far are the Quakers from being truly Protestants, that they are not so much as Christians—Mr. Keith calls the Followers of Mr. Penn no Christians. And (continues he) 'tis no Railing, nor Ungodly Speech
ta

Sect. 9. *to call them Ignorant Heathens, for it is their proper Name due to them, &c. And indeed I think so too (quoth B.L.) they are neither Protestants, nor Christians, nor beneficial Subjects,* p. 21. *Blasphemers and Hereticks—The Blasphemy and Heresy of their Friends Books—Abominable Expressions,* p. 25. *A Scheme of their Founders Blasphemies,* p. 26. *Some of their Doctrines tend to subvert Christianity,* p. 27. *They allow of no Christ without,* p. 28. *The Crude, Nonsensical Gibberidge of their Speakers—The Doctrines the Quakers hold are so very Erroneous, as to have in them a direct Tendency to subvert Christianity,* p. 35. *Blasphemers and Scandalous Hereticks,* p. 36. *Their Founders and Grand Apostles—Heterodox and Antichristian,* p. 36. *Blasphemous Doctrines—The Blasphemys of the Quakers Books—They have all along lick'd up the Vomit of their Blasphemous Founders—Their Monstrous Tenets. The Devil transforming himself into an Angel of Light, did all he could to hide his Cloven-Feet—Their Blasphemous, Writings,* p. 39. *The Blasphemy and Heresy of their Tenets,* p. 40. *The Parallel between themselves, and all the Hereticks that ever pester'd the Christian Church,* p. 41. *Their Books inconsistent with the Fundamentals of Christianity,* p. 43. *Their Doctrines are Heretical and Blasphemous,* p. 44. *The rankest Heresy and Blasphemy,* p. 49. *Their Light within, he calls their Fancies and Conjectures,—Suggestions of Fancy, and groundless Perswasions—An Ill-contriv'd Principle,* p. 52. *An Insignificant, Uncertain, Litigious Principle,* p. 53. *Nothing can be more provoking than to see*

see them call themselves, *Peaceable Subjects*, Sect. 9. *Protestants, Christians*, p. 58.

These are some of *B. L.*'s Good Words, as *E. C.* terms them, and yet *B. L.* justifies them by his Station and Character, calling of it his *Zeal in defending the Gospel, whereof*, he errs in saying, *I am a Minister*, p. 56. As tho' he were privileg'd by his Function to call Names, and Traduce a People, *Sound in the Faith of our Lord Jesus Christ, and of Godly, Quiet and Peaceable Lives*, at his Will and Pleasure.

But of all things *E. C.* takes notice of in his *Review*, 'tis strange he had not slip'd this about *Words*; because he hath given so large a Proof of his own Ability at calling Things and Persons by Reproachful Names, both in this *Book*, and *Quakers no Protestant Dissenters*; but especially in his *Quakers Pedigree Trac'd*. Where is so much exulcerated Matter disgorged at us, as will soon nauseate the Sober and Modest Reader.

E. C. p. Ibid. *Your next Assault is a senseless Accusation of Mr. L. for unmannerly Treating the Government*, V. of *B.* farther Corrected, p. 17.

Whether it be not rather a *Sensible* Accusation of *B. L.* for *Contradicting the Government*, and *Reflecting upon them, their Wisdom and Moderation*, I appeal to the Impartial Reader. For these are *R. V.*'s Words: 'In my last, p. 3. I desired it might be observed, how mannerly the *Vicar* treated the Government, V. of *B.* farther Corrected, P. 16.

'The Government, saith *R. V.* terms us, 'The People called *Quakers*, and *Protestant Dissenters*,

Sect. 9. *' Dissenters, commonly called Quakers, and To-
' lerates us and our Meetings; by which it ap-
' pears they esteem us Christians, and no Blas-
' phemers, and the QUEEN hath declared her
' Resolutions to stand by the Act of Toleration
' to her Dissenting Subjects, Ibid. p. 17.*

*' The Vicar terms us, Ignorant Heathens,
' Blasphemers, the worst Subjects in the World;
' and that it is fatal for them to have Liberty
' to propagate their Kind; and that their Do-
'ctrines are Heretical and Blasphemous; that
' we ought to be Censur'd and Condemned; and
' faith, nothing can be more provoking, than
' that we term our selves, Peaceable Subjects,
' Protestants, and Christians.*

Now if this be not a Contradicting of the
QUEEN and the Government, and a Re-
flexion upon them, their Wisdom and Mode-
ration, or to use E. C's. own Words, *Un-
mannerly Treating the Government*; let him
tell us what is?

SECT.

S E C T. X.

Sect. 10.

Of Infallibility ; and how held by the Quakers. Of the Divinity and Satisfaction of Christ ; both own'd according to the Scriptures ; and no Disagreement between R. Vivers, and William Penn about them.

E. C. P. 11, 12. *Now as to your Infallibility, your Pretences thereunto can (at this day) advance no Higher than your Neighbours : Forasmuch as you are a People, as much divided as they. You know who have frequently written one against another, and against your selves also.*

By *Neighbours*, if he means, those of his own Communion ; it is certain their Church's *Liturgy* speaks very full to the Point of Infallibility. 'O God the Cre-

'ator and Preserver of all

'Mankind, &c. more espe-

'cially we Pray for the good

'Estate of the Catholick Church ; that it may

'be so guided and govern'd by thy good Spirit,

'that all who profess and call themselves Chri-

'stians, may be led into the way of Truth, and

'hold the Faith in Unity of Spirit.

'Being filled with the Holy

'Ghost.

'O Lord, send thy Holy

'Ghost.

*Collect or Prayer
for all Conditions
of Men.*

*Coll. on Stephen's
Day.*

*Coll. on the Sunday
called Quinquages.*

'Almighty

Sect. 10.

Coll. on Good-
Friday.Coll. on 5 Sunday
after Easter.Coll. on Sunday after
Ascension-day.Coll. on Whit-
Sunday.Coll. on 9 Sunday
after Trinity.Coll. on the 19th
Sunday after Tri-
nity.

‘ Almighty and Everlasting
‘ God, by whose *Spirit* the
‘ whole Body of the Church is
‘ Governed and Sanctified.

‘ Grant to us—that by
‘ thy *Holy Inspiration* we may
‘ think those things that be good, and by thy
‘ merciful *Guiding* may perform the same.

‘ Send to us thine *Holy*
‘ Ghost.

‘ God who at this time didst
‘ teach the Hearts of thy
‘ faithful People, by sending
‘ to them the *Light* of thy *Holy Spirit*; grant
‘ us by the same *Spirit* to have a right *Judg-*
‘ ment in all things.

‘ Grant to us, Lord, we be-
‘ seech thee, the *Spirit* to think
‘ and do always such things as
‘ be rightfuf.

‘ Mercifully grant, that,
‘ thy *Holy Spirit* may in all
‘ things Direct and Rule our
‘ Hearts.

The Word [*Infallibility*] is not expressed in these Collects or Prayers, but the things intended by it are plainly mentioned; for what is the *Infallibility* that we contend for, but a being *Inspired, Sanctified, Led, Guided, and Govern'd* by the *Holy Ghost*, a being *Fill'd with it*, having a *right Judgment* from it in all things, Power to *Think* and *Do* always such things as be rightfuf, and our *Hearts Directed and Ruled* by it in all things?

This is the *Infallibility* our Neighbours pretend to, and we plead for. We desire to advance no higher, nor ever did; and if our Neighbours

Neighbours would be but true to their own Sect. 10. Church's Sentiments in the pre-cited *Collects*, there would be no Cause for them to quarrel with us about Infallibility. For we do not pretend to an Absolute Personal Infallibility; but the Infallibility we contend for, is the Absolute Infallibility of the Spirit of Truth, which cannot Err or be deceived; and our's but as Conditional, namely, so far and no farther than we are Lead, and Guided by the Infallible Spirit of God, which Infallibly Leadeth and Guideth *into all Truth*, all those that are Faithful and Obedient to the Leadings and Guidings thereof.

Even E. C. Confesses, 'That
'all who Believe in Christ Je-
'sus, have the Spirit of God
'and Christ dwelling in them.
'That it most Immediately
'closes with our Spirits. 'That all the Saints
'of God may in some things have an Infal-
'lible Judgment.

Quakers Pedigree,

p. 130.

p. 131.

p. 135.

'That all true Christians are in some things
'Infallible. *Ibidem.*

Which is the very same in Effect which we say.

As to what he says, about *our being Divided as much as they*; this is untruly spoken; for we are an United People both in Doctrine and Worship, keeping the Unity of the Spirit in the Bond of Peace. There are Sundry States and Conditions, and Persons of several Growths in Christianity amongst us; there are, as the Apostle *John* testifieth, *Little Children, Young Men, and Fathers*, 1 John 2. But *there is no Schism in the Body*, 1 Cor. 12. 25. but we are *all one in Christ Jesus*, according to

Sect. 10. *the measure of the Gift of Christ bestowed upon us.*

This is true of all the Faithful among us. But there are some that frequent our Meetings, who are not yet come into the Unity of the Spirit, and others that have been either disowned for their Irregularities, or have left the Narrow for a Broader Way, and yet would be accounted *Quakers*, whose Faults or Failures are no more to be imputed unto us, than such as theirs were chargeable upon the Primitive Churches. Wherefore as the Apostle said, *They are not all Israel, which are of Israel*, Rom. 9. 6. So all are not *Quakers*, that may pass under that denomination.

And for *Writing one against another, and against our selves also*; I know of none such, that do so: But if at any time, such Contentious Spirits have arose amongst us, in Contradiction and Opposition to the Truth, they have first been tenderly dealt with, and Admonished in the Wisdom of God, in order to their Recovery out of the Share of the Enemy, and re-establishment in the Truth; and as those who have come to a sight and sense of their Aberrations have been received: So those, who have obstinately persisted therein, after much Christian Pains and Patience used with them, have been rejected. And if they have written against us, and we have Answered them; this renders us not a divided People.

But the *Writing one against another* hath been the frequent Practice of some Professed Members of the Church of England: As *White* against *Braburne*; *Tates* and *Carleton* against *Mountague*; *Stubbs* against *Glanvil*; *Wallis* against

against *Bury*; *Bull* against *Tully*; *Hill* against Sect. 10. *Burnet*; *South* against *Sherlock*; *Lock* against *Stillington*; *Edwards* against several, &c. There are multitudes of Instances of this kind, among Men of *E. C.*'s Communion.

And then for *Writing* against themselves, there needs no other Proof, than the many Self-Contradictions that Occur in some of their Books.

For a Specimen thereof, see *George Whitehead's Truth Prevalent*, p. 178, &c. in Answer to the Three *Norfolk* Rectors, *Edward Beckham*, *Henry Meriton*, and *Lancaster Topcliffe*: And *John Whiting's Judas and the Chief Priests*, &c. p. 252, 253. in Answer to *George Keith's Fourth Narrative*, &c. Where the Reader may store himself with Variety of those Clergy-Men's Self-Contradictions.

E. C. P. 12. There was, and still is (durst they discover themselves) an Orthodox Party among you, as to the Articles of our Saviours Humiliation, and Exaltation; and as to that of the Resurrection of the Flesh.

I told him before, that we are an United People in Doctrine and Worship, and I tell him now, that we have no such thing, as a Party or Faction in Religion among us. The Truth is One in all the Faithful; it never Changes, nor is divided against it self. But what doth *E. C.* mean by Orthodoxy? and what is the true Standard of it? Doth he intend the Scripture yea or nay? If the Scripture, then I declare that we are an *Orthodox* People, not only as to the Articles mentioned, but to every Article of the Christian Faith. But if he quit *Plain Scripture*, and would have us tried by another Standard, to

Sect. 10. wit, the meer Opinions and Explications of Men, 'tis no marvel if we are counted *Heterodox*. And indeed, we had rather be so counted for our Adhering to *Plain Scripture*, than to have the Name of *Orthodox* for departing from it, and following Mens Imaginations.

E. C. *There is a Book long since written by Mr. Penn, called The Sandy Foundation shaken. Now I beseech you Mr. V. tell me truly, do you and your Friends, on whose Behalf you pretend to write, own the Doctrines of that Book, as the Doctrines of the Quakers, or do you and they truly and sincerely disown them? Mr. V. I expect a direct Catagorical Answer to this Question.*

Tho' we are at our Liberty in this Matter, E. C. having no such Plenitude of Power as peremptorily to oblige us to an Answer; yet he shall have a direct *Catagorical* one (not *Catagorical*, as he writes it) to his Question.

We do own the Doctrines *W. P.* pleads for in that Book, and that for this Reason, because they are the Doctrines of the Holy Scriptures. But there are several Absurdities, which *W. P.* draws from his Adversaries Principles, which neither he nor we are to account for.

E. C. *If you own them, then you give the direct Lye to your self, in all you have written upon those Subjects, in Defence of your self, against Mr. Loveling, and have proved your self guilty of the Blasphemies he hath Charged you with, relating to the Holy Three, the Divinity of Jesus Christ, and his Plenary satisfaction for us.*

This is a great Mistake; for I have diligently compared *R. V.* with *W. P.* and I find no Contradiction. First,

First, Concerning the *Holy Three*.

Sect. 10.

R. V. says, ' We truly own the Three that
' bear Record in Heaven, the Father, the Word,
' and the Holy Ghost, and sincerely believe the
' same, according to 1 *Joh.* 5. 7. *Mat.* 28. 19.
See *Vic. of Banbury Corrected*, p. 4. and *Vic.*
of Banbury further Corrected, p. 1.

W. P. ' Mistake me not, we never have dis-
' owned a Father, Word, and Spirit, which
' are one. *Sandy Foundation*, &c. p. 26. *Vol. 1654*

Secondly, Concerning the *Divinity of Jesus*
Christ.

R. V. ' In the Beginning was the Word,
' and the Word was with God, and the Word
' was God; the same was in the Beginning with
' God, all things were made by him, and
' without him was nothing made that was
' made; in him was Life, and the Life was
' the Light of men; the true Light which
' lighteth every Man that cometh into the
' World.—and no other Christ do we own,
Vic. of Banbury Cor. p. 5. where more con-
cerning the Divinity of Christ, and of Justifi-
cation and Salvation only by him.

W. P. says, ' The Father is God, the Son
' is God, and the Spirit is God. *Sandy Foun-*
dation, p. 12. *Vol. 1654*.

Again, ' Christ is God.—*Christ being also*
' God, *Ibid.* p. 18.

Again, ' Apply thy Mind unto that Light
' and Grace which bring Salvation; that by
' Obedience thereunto, those Mists Tradition
' hath cast before thy Eyes, may be expell'd,
' and thou receive a certain Knowledge of
' that God, whom to know is Life Eternal,

Sect. 10. 'not to be divided, but One Pure, Intire and
 'Eternal Being; who in the Fulness of Time
 'sent forth his Son, as the True Light which
 'Enlighteneth every Man; that whosoever
 'followed him (the Light) might be tran-
 'slated from the Dark Notions, and Vain Con-
 'versations of Men, to this Holy Light, in
 'which only sound Judgment, and Eternal
 'Life are obtainable, *Ibid.* p. 13, 14.

A plain Confession to the Divinity of the Son; for *W. P.* owns him to be the True Light, in which Salvation is to be had. And Salvation is of God alone, for besides him there is no Saviour.

For a further Vindication of *W. P.*'s Belief in the Divinity or Eternal Godhead of Christ, see his Book Intituled *Innocency with her open Face*, Printed in the Year, 1669, where P. 6, 7, 8, 9, 10, 11. he not only fully proves this great Article of the Christian Religion from many Testimonies of Holy Scripture; but also Confesses to the Truth of it, using these very Words, *I conclude Christ the Saviour to be God*, p. 6. *I assert the Unity of God and Christ, because tho' nominally distinguished, yet essentially the same Divine Light*, p. 7, 8. *I conclude Christ to be God*, p. 9. *I am still confirmed in the Belief of Christ the Saviour's Divinity; for he that made all things, and by whom they consist and are upheld, because before all things; he was not made nor upheld by another, and consequently is God*, p. 10. *Therefore, without a Scruple, I call and believe him really to be the Mighty God*, p. 11, 12. *I sincerely own and unfeignedly believe in one Holy, Just, Merciful, Almighty and Eternal God, who is the Father of all things, that*
 appeared

appeared to the Holy Patriarchs and Prophets of Sect. 10. Old, at sundry times, and in divers manners: And in One Lord Jesus Christ, the Everlasting Wisdom, Divine Power, true Light, only Saviour and Preserver of all, the same One Holy, Just, Merciful, Almighty and Eternal God, who in the Fulness of Time took, and was manifested in the Flesh, &c. p. 18, 19.

Thirdly, Concerning the Satisfaction of Christ.

R. V. saith, 'I and my Friends do firmly 'Believe in, Dearly own, and expect Salvation by the Lord Jesus Christ,—who died 'for our Sins, and rose again for our Justification, *Vic. of Banb. Cor. p. 4, 5.* That it 'is by his Stripes we are healed, and by his 'merits we are saved, *Pref. to Vic. of Banb. 'further Corrected, Expressions Equivalent to 'satisfaction.*

W. P. saith, 'We really confess that Jesus 'Christ, in Life, Doctrine and Death fulfilled 'his Fathers Will, and offered up a most satisfactory Sacrifice. *Sandy Foundation, &c. 'P. 26.*

It was not the Satisfaction of Christ truly and rightly Stated according to the Holy Scriptures, (tho' the Word *Satisfaction*, being no Scripture-word, were better to be omitted than used) but the Vulgar Doctrine of it, which W. P. refuted; and which he thus describes. 'That Man having transgressed the 'Righteous Law of God, and so expos'd to 'the Penalty of Eternal Wrath, it's altogether impossible for God to Remit or Forgive 'without a plenary satisfaction; and that 'there was no other way, by which God 'could obtain satisfaction, or save Men,

Sect. 10. ' than by Inflicting the Penalty of Infinite
 ' Wrath and Vengeance on Jesus Christ the
 ' Second Person of the Trinity, who for Sins
 ' past, present, and to come, hath wholly
 ' born and paid it (whether for all, or but
 ' some) to the Offended Infinite Justice of his
 ' Father, *Ibid.* P. 14.

Now this being the Vulgar Doctrine of Satisfaction, and supposing these two things.

1. That it was impossible for God to Remit or Forgive Sin without a plenary Satisfaction, that is, unless Jesus Christ suffered the Penalty of Infinite Wrath and Vengeance, for the Sinner, that Penalty being the very same which the Sinner had deserved.

2. That Jesus Christ did suffer the said Penalty of Infinite Wrath and Vengeance for the Sinner, that is, the very same Eternal Punishment that was due to him, and that for all his Sins past, present, and to come.

Neither of which is true: I demand of *E.C.* a plain and direct Answer to this Question, *viz. Whether he owns or disowns this Vulgar Doctrine of Satisfaction, to be the Doctrine of Christ, and the Apostles and Prophets?* For if he disowns it, why then doth he strike at *W. P.* for impugning of it? But if he owns it, then let him prove it, if he can, by plain and express Scripture.

SECT.

S E C T. XI.

Of War and Fighting. E. C's. Arguments for them Refuted. Of Scripture-Examples; They do not bind without a Gospel-Precept. Tho' Abraham and David were Christians, and did Fight, yet 'tis not Lawful for Christians now so to do. Several Testimonies of Antient Christian Writers against War and Fighting.

E. C. P. 13. *As to the Lawfulness of War in some Cases, be pleas'd to Consider,*

1. *That God hath commanded Men to Fight,* (a) Sermon on Phil. 3. 8. in Sermons Preached upon Several Occasions, p. 182. in 8vo. 1671.
- 1 Sam. 15. 18.
2. *He adviseth them by Wise Counsel to do it,* Prov. 24. 6.
3. (a) *He accepts of the Titles of the Lord of Hosts, 2 Sam. 6. 2. And of the Lord mighty in Battel, Psal. 24. 8.*

' In the *Old Testament*, saith Archbishop Tillotson, God is usually Styl'd, the Lord of Hosts, the Great and the Terrible God: But in the *New Testament* he is represented to us by milder Titles, the God and Father of our Lord Jesus Christ; the Father of Mercies, and the God of all Consolations; the God of all Patience; the God of Love and Peace; nay, he is said to be Love it self, and to dwell in Love.

And therefore an Argument drawn from his *Old-Testament-Titles*, as Lord of Hosts, and Mighty in Battel, is *in*clusive for War under the *New-Testament-Dispensation*, wherein he is described by milder Titles,

4. He

Sect. II. 4. *He encouraged his People in their Wars,*
Josh. 5. 13, 14.

5. *He helped them, and fought for them,*
Josh. 23. 10.

Ans. But Christ hath commanded us to *Love our Enemies, to Bless them that Curse us, to do good to them that Hate us, and to Pray for them, that despitefully use us and Persecute us; that we may be the Children of our Father which is in Heaven,* See *Mat. 5. 44, 45,* many things that were commanded and lawful under the Legal Dispensation, are forbidden and unlawful under the pure dispensation of the Gospel, as *Circumcision, the Passover, and all the Sacrifices and Ceremonies of the Mosaical Law;* which were Figures for the Time then present, and to pass away when the Substance came. The same we say concerning War and Fighting. The Outward and Carnal was a Type of the Inward and Spiritual Warfare; whereunto the Apostle alludes, where he says, *Tho' we walk in the Flesh, we do not War after the Flesh: for the Weapons of our Warfare are not Carnal, but Mighty through God, to the pulling down of strong holds, casting down Imaginations, and every high thing that exalteth it self against the Knowledge of God, and bringing into Captivity every thought to the Obedience of Christ,* 2 Cor. 10. 3, 4, 5. And writing to the Saints at *Ephesus,* and Faithful in Christ Jesus, he Exhorts them in these words, *Finally, my Brethren, be strong in the Lord, and in the Power of his might: Put on the whole Armour of God, that ye may be able to stand against all the Wiles of the Devil. For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the*
Darkness

Darkness of this World, against Spiritual wick- Sect. II.
ednesses in High-Places; wherefore take unto
you the whole Armour of God, that ye may be
able to withstand in the Evil Day, and having
done all to stand, Eph. 6. 10, 11, 12, 13.
 Where we see, as the War is with Spiritual
 Enemies, so is the Armour Spiritual also;
 the several parts whereof he describes in the
 following Verses, viz. *The Girdle of Truth,*
the Breast-plate of Righteousness, the Shoes of
the Gospel of Peace, the Shield of Faith, the
Helmet of Salvation, the Sword of the Spirit,
Continual Prayer and Supplication in the Spirit,
and Watching thereunto with all Perseverance,
 see ver. 14, 15, 16, 17, 18. Behold the Ar-
 mour of the Christian Souldier! his Warfare
 and his Weapons wholly Spiritual.

‘ Let us, saith Cyprian,
 ‘ take these Arms, with these
 ‘ Spiritual and Cœlestial Wea-
 ‘ pons let us guard our selves,
 ‘ that we may be able to stand
 ‘ in the Evil Day against the
 ‘ Assaults of the Devil.

Hæc arma Sumamus, his
 nos tutamentis Spiritualibus
 & Cœlestibus muniamus? ut
 in Die nequissimo resistere
 Diaboli minis & repugnare
 possimus. Cyprian, Ep. 58. p.
 25.8 Edit. Amstel. 1700.

And with respect to that War which E. C.
 pleads for under the Gospel-dispensation,
 consider how contrary he is to the Prophet
Isaiah, who speaking of the Glorious Reign
 of the *Messiah*, and the Peaceable State of his
 Subjects, saith, *He shall Judge among the Na-*
tions, and shall Rebuke many People; and they
shall beat their Swords into Plowshares, and
their Spears into Pruning-Hooks: Nation shall
not lift up Sword against Nation, neither shall
they learn War any more, Isa. 2. 4. See also
 Mic. 4. 3. *But they shall sit every Man under*
his Vine, and under his Figtree, and none shall
make

Sect. II. *make them afraid, v. 4. For in that day, saith the Lord, will I make a Covenant for them with the Beasts of the Field, and with the Fowls of Heaven, and with the Creeping things of the Ground, and I will break the Bow and the Sword, and the Battel out of the Earth, and will make them to lie down safely, Hof. 2. 18. The Kingdom of Christ is a Peaceable Kingdom; for in his days shall the Righteous flourish, and abundance of Peace, so long as the Moon endureth, Psal. 72. 7. Righteousness shall be the Girdle of his Loyns, and Faithfulness the Girdle of his Reins. The Wolf also shall dwell with the Lamb, and the Leopard shall lie down with the Kid: and the Calf and the young Lyon, and the Fatling together, and a little Child shall lead them. And the Cow and the Bear shall feed, their young ones shall lie down together, and the Lyon shall eat Straw like the Ox. And the Sucking Child shall play upon the Hole of the Asp, and the wean'd Child shall put his Hand on the Cockatrice Den. They shall not hurt nor destroy in all my Holy Mountain: for the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea, Isa. 11. 5, 6, 7, 8, 9. Thus is the Peaceable State of Christ's Kingdom described, and Blessed are they who are come to witness it in their measures both in the History and in the Mystery.*

E. C. p. 14. *Again, further Consider,*

1. *Good Men have frequently engaged in Wars and Bloodshed, and gotten many Signal Victories over their Enemies, Heb. 11. 32, 33, 34. which the Apostle saith was done by Faith too.*

2. *They*

2. They have encouraged one another exceedingly in their Wars, Josh. 13. 10. [mistaken for Josh. 23. 10.] Deut. 20. all over the Chapter. Sect. II.

3. They have prayed for Success therein, and God hath exceedingly granted their desires, Exod. 17. 11. 2 Chron. 20.

4. They have Praised God for their Victories, and owned him as the Procurer of them, Judg. 5. 2 Sam. 23. 10, 12. Now durst they do all these, if Fighting were unlawfull?

I Answer, No. For Fighting was Lawful under the Old Covenant Dispensation; but under the New, the Case is otherwise. For we are Commanded to Love our Enemies, to do good to them which hate us, Luke 6. 27. and then not to pursue them with Fire and Sword.

And Christ said, *My Kingdom is not of this World; if my Kingdom were of this World, then would my Servants Fight, that I should not be delivered to the Jews: but now is my Kingdom not from hence, John 18. 36. that is, of this World.* And therefore this Conclusion follows from the Premises, *My Servants should not Fight.*

Concerning Examples of Good Men in the Old Testament, hear what Bishop Taylor saith.

‘The Actions of Good Men
‘in Scripture, saith he, are
‘not a competent Warrant
‘for our Imitation; not only
‘when they are reprov’d,
‘but even when they are set down without
‘Censure.

*Ductor Dubitan-
tium, l. 2. c. 2.
v. 7. N. 27. p.
289, 290. Edit. 4.*

There

Sect. II. ' There were in the Old Testament greater
 P. 290. ' Latitudes of Permission, than there are to
 ' us: Polygamy was permitted for the Hard-
 ' ness of their Hearts, but it is severely for-
 ' bidden to us. —

P. *Ibid.* ' When S. Paul speaks of Gideon and Jeph-
 ' tha, Samson and David, Deborah and Barak,
 ' who through Faith subdued Kingdoms; here
 ' their Subduing of Kingdoms by Invasion
 ' and Hostility is not propounded as imita-
 ' ble, but their Faith only; and therefore let
 ' us follow their *Faith*, but not their *Fighting*,
 ' and carry the *Faith* to Heathen Countries,
 ' but not *Arms*.

Ibid. N. 28 ' The Actions of Men in the Old Testament,
 P. 290. ' tho' attested and brought to effect by the
 ' Providence of God, are no Warrant for our
 ' Practice, nor can they make an Authentick
 ' Precedent.

Ib. N. 29. ' Actions done in the Old Testament, ~~tho~~
 P. 291. ' by a Command of God, do not Warrant
 ' or become justifiable Precedents, without
 ' such an expresse Command as they had.

Ib. N. 20. ' If Men be Subjects of Christ's Law, they
 P. 288. ' can never go to War with each other.

Consonant whereunto writ-
 Irenicum, l. 1. teth Bish. *Stillingsfleet*, con-
 c. 1. §. 8. p. 23. cerning Scripture Examples.
 Ed. 2. ' I take it, *saith he*, for grant-
 ' ed on all hands, that all Scripture-Examples
 ' do not bind us to follow them.

— ' Example doth not bind us, as an Example.

— ' There is no Obligatory Force in Example it self.

' There can be no Duty without a Law ma-
 ' king it to be a Duty; and consequently it
 ' is the Law making it to be a Duty to fol-
 ' low

low such Examples, which gives a Divine Sect. 11.
Right to those Examples, and not barely the
Examples themselves.

E. C. Ibid. To conclude, above all hear the
Man after Gods own Heart, who thus cries out;
Blessed be the Lord my strength, which teach-
eth my Hands to War, and my Fingers to
Fight, *Psal. 144. 1.* What Mr. V. Doth God
teach Men to Sin?

Ans. David's Action in this Case was not
for our Imitation, any further, than as it had
something Typical in it of that Spiritual
War, wherein the Righteous have been inga-
ged in every Generation, and which more
particularly respects those of the Pure Gospel-
Dispensation. For as David himself was a
Type of Christ, so his Wars were Figurative
also, of that Warfare, which is not after the
Flesh, but after the Spirit only. In which

Sense Hierom understands the
Words, when he says, 'Our
'Prayers to God, are our
'Weapons against the Devil.

Orationes nostræ ad Deum,
arma sunt contra Diabo-
lum, *Com. in loc.*

Thus the Hands of the Faithful are taught
to War, and their Fingers to Fight, when
they are inabled by the Grace of God to in-
gage in the Lamb's War, against the Great
Dragon, that Old Serpent, called the Devil and
Satan.

To E. C's. Question then, Doth God teach
Men to Sin? I Answer, no, in no wise; and
yet it followeth not that War is Justifiable by
the Evangelical Law. For tho' it was Law-
ful, as I shew'd before, under the Old Cove-
nant-Dispensation; yet under the New the
Case is altered.

But

Sect. II. But seeing *E. C.* hath started this Question, *Doth God teach Men to Sin?* whereunto I have Answered in the Negative; it may not be improper to let him know, that some have held the Affirmative, and those of his own Communion too.

Sum and Substance of Christian Religion, p. 93. Edit. 6. Anno, 1670.

‘ God, saith *Archb. Usher*,
‘ in his secret Will hath justly
‘ Decreed the *Evil Works* of
‘ the Wicked.

* *ib.* 50. * ‘ God according to his good Pleasure hath
‘ most certainly decreed every (both) *Thing*
‘ and *Action*, whether *Past*, *Present*, or to
‘ Come; and not only the *Things* and *Actions*
‘ themselves, but also their *Circumstances* of
‘ *Place* and *Time*, *Means*, *Manner* and *End*:
‘ So that they *shall not come to pass* in any
‘ other *Place* or *Time*, than he hath *Ordained*;
‘ and then and there they shall come to pass
‘ *Necessarily*.

† *Sermon Preached before King James at Windsor, the 19th of July, 1625. Oxford, Printed by J. L. and W. T. for William Turner the same Year, p. 23.*

† *Henry Leslie*, Chaplain in Ordinary to King *James* the first, Discourfing of the manner of God's Hardening the Heart, whether only Privatively, or also Actively, saith thus: ‘ The Scriptures Words
‘ do manifestly signifie an Action, and cannot without wresting be drawn to a bare Permission.—We must not consider God, as
‘ an idle Beholder of Wicked Actions,—but as
‘ an Omnipotent Creator, giving Power and
‘ Life to all, and by his Concurrence causing
‘ every Motion and Action in the Creature.

Treatise of the Providence of God, p. 27. Printed in the Year, 1635.

William Pemble, some time of *Magdalen Hall* in the University of *Oxford*, saith, ‘ Sin
‘ is

is Good in a two-fold respect, of the Subject, Sect. 11. and the End.

Again, he saith, * ' God is the Author of * *Ibid.*
Sins. P. 277.

Bishop Barlow saith, ' The Hating of God taken by it self may be good; and by consequence the very Being of the Act, [viz. of Hating of God] will not be Evil of it self.

Odium Dei per se sumptum potest esse bonum; & per consequens, ipsum esse actus non erit per se malum. Exercitationes Metaphysicae, Exercit. 2. p. 74. Edit. 2. Oxonia. Anno, 1658.

Now according to the Doctrine of these Men, *Sin* (I tremble to mention it) *is Good*, and *God is the Author of Sins, &c.* And how E. C. will be able to acquit them of most Horrid Blasphemy, I leave to his Consideration; and appeal to the Reader, whether such Positions do not represent God to be the Teacher of Sin?

E. C. *Ibid.* &c. Object. 1. *Tho' War was allowed to the Jews, yet it is not to Christians.*

Ans. 1. Of Abraham 'tis clear, that he both Fought himself, and also made his Servants Train'd Souldiers, Gen. 14. 14. Of David also 'tis as clear, that he was a Man of War, and had Shed Blood, 1 Chron. 28. 3. Now Mr. Penn accounts both these to be Christians, Rejoynder to J. F. p. 14. So that if War was Lawful unto them, then (according to him) it was Lawful unto Christians.

2. Of Gospel Times 'tis said, that Judah shall fight at Jerusalem; even in that Day, when the Lord shall be King over all the Earth, Zech. 14. 19.

3. The New Testament no where favours this Objection; For St. John the Baptist Charged not the Souldiers to forsake their Calling as Sinful,

G

but

Sect. 11. *but teacheth them their Duty therein, Luke 3. 14. Our Saviour himself commended the Centurion for his Faith, and reprov'd him not for his Employment, Mat. 8. 10. Cornelius's being a Souldier, hindered him not from being a Christian, but St. Peter Baptized him, tho' he knew his Bloody Calling.*

4. *Christians as well as Jews are bound to pay Tribute, Rom. 13. 7. Now that was chiefly (if not only) to support Wars, and to pay Souldiers. And do not you your self Mr. V. and your Friends, pay your present Taxes, for the same End and Purpose?*

Reply 1. *What the Scriptures cited by E. C. say of Abraham and of David, with respect to War and Fighting, is owned by us; And that they were Christians in Truth and Reality, tho' not in Name, (for the Disciples were called Christians first in Antioch, Acts 11. 26.) we do also Believe: Yea, that Abel, Enoch, Noah, Lot, Isaac, Jacob, Moses, Samuel, and all the Righteous from the Beginning of the World, were Christians in the sense before explained. For they had the Faith, and were in the Life, and Power of Christianity, tho' they were not called by the Name of Christians. All that ever were saved, were saved by Christ, who is the only Foundation, and besides whom there is no Saviour. Hence he is called the Foundation of the Apostles and Prophets, Eph. 2. 20. Upon which the Faithful were and are built in every Generation. For he is before all things, and by him all things consist, and he is the Head of the Body, the Church, Col. 1. 17, 18. not of the Church only under the Pure Evangelical Dispensation, but of the Church also, both before and during*

ring the Ceremonial Law. For the Church of Sect. II. God hath been always *One in Christ* the *Head* and *Foundation* of it; always *One in him* the *Root* and *Principle*, tho' different in respect of *Discoveries* made to it under sundry *Dispensations*. *Christ is the same, yesterday, and to day, and for ever*, Heb. 13. 8. He *Changes not*; But is the *Author of Eternal Salvation* unto all *them that obey him*, Heb. 5. 9. Christ was before the Law, and under the Law; *Abraham saw his Day and was glad*, John 8. 56. and *Moses esteem'd the Reproach of Christ greater Riches, than the Treasures in Egypt*, Heb. 11. 26. Christ is the *Summ and Substance* both of *Law* and *Gospel*. 'For what is

'the Law, as *Justin Martyr* saith, but the Gospel foretold? and what is the Gospel, but the Law fulfilled?

τί γάρ ἐστιν ὁ νόμος; εὐαγγέλιον προκατηγγελμένον.
τί δὲ τὸ εὐαγγέλιον; νόμος πληρωμένος. *Quest. & Resp. ad Orthodoxos. Resp. ad Quest.*

The Gospel was Preached from the Beginning, *It shall*

101.

bruise thy Head, Gen. 3. 15. The Seed of the Woman, viz. Christ Jesus, shall bruise the Serpent's Head. The Apostle saith, that God *Preached before the Gospel* unto Abraham, saying, *In thee*, that is, *In thy Seed*, &c. as Peter explains it, *Acts* 3. 25. *shall all Nations be blessed*, Gal. 3. 18. compared with Gen. 12. 3. Again, *To Abraham and his Seed* were the *Promises made*. He saith not, *And to Seeds*, as of many; but *as of one*, and to thy Seed, which is Christ, v. 15. And that the Covenant was confirmed before of God in Christ, v. 16. And unto us was the Gospel preached, as well as unto them, that is, to the Israelites of old, Heb. 4. 2. For, they did all Eat of the same Spiritual Meat; and did all Drink of the same Spiritual Drink; for they drank of that Spiritual Rock that followed

Sect. 11. *them; and that Rock was Christ*, 1 Cor. 10. 3, 4. So Christ and the Gospel were preach'd before his Manifestation in the Flesh, in the Fulness of Time, and the Faithful *then* had Christ both for the *Author* and *Object* of their Faith, and Hope of Eternal Life, even as the Faithful have had *since*, and *now* have.

W. Penn asserted no Paradox in accounting *Abraham* and *David* to be Christians. * *Euse-*

* *Præpar. Evang.* *bius* long before him hath asserted and proved that 1. 1. c. 5. the *Jewish* and *Christian Religion* were in Substance and Effect the same.

† *Primitive Christianity*, Part I. Chap. 2. p. 22, 23. Edit. 2.

† 'The Ancient Patriarchs, 'saith *Dr. Cave*, were the 'Christians of the Old World, 'who had the same Faith, 'Religion and Worship common with us.

Standard of the Quakers Examined, p. 181, 182.

Nay, *George Keith* himself owns, that 'The Faithful among the *Jews* had the Essentials of Christianity, as 'well as we, and were of one Faith with true 'Christians in Substance.—They had the same 'Faith, saith he, and the same Object of 'Faith, to wit, Salvation, and Remission of 'Sins, and Free Justification, and the Holy 'Spirit to sanctifie them by the Promised 'Messiah, and his Death and Sufferings then 'to come, as we have the same by him (who 'Died and Suffered) already come.

There

There is therefore no difference between the Sect. 11. Believers *then*, and the Believers *now*, as to the *Nature* or *Kind* of the Evangelical Administration, but only as to the *Degree* or *Manner* of it.

So that *E. C.*'s Argument is easily Answered, by Distinguishing of Administrations. War was lawful unto *Abraham* and *David* in their Time, tho' they were *Christians*; but the Case is otherwise with respect to *Christians* now. *E. C.* might as well have proved that Outward Circumcision is still in Force among *Christians*, because it was so in *Abraham* and *David's* Time, who were *Christians*. In short, his Argument is Fallacious; he confounds those Dispensations which ought to be distinguished, to prove that Lawful which is Prohibited.

Rep. 2. As to *Judah's* fighting at *Jerusalem*, when the Lord shall be King over all the Earth, *Zech. 14. 9, 14.* and Literally applied by *E. C.* to Gospel-Times; I query, whether he doth believe, that the *Feast of Tabernacles*, v. 16. 18, 19. *The Bells of the Horses*, the *Pots in the Lord's House*, v. 20. *Jerusalem*, *Judah*, *Sacrifice*, and *Canaanite*, v. 21. with sundry other things mentioned in the Chapter, and referring to Gospel-Times, are to be understood according to the Letter only? For there is as much Reason for a strict Literal Interpretation of the one, as of the other; because they all refer to one Dispensation. If then *E. C.* will take *Judah's* Fighting strictly according to the Letter, *that is*, with Outward Weapons, how will he avoid Expounding *The Feast of Tabernacles*, *The Bells*

Sect. II. of the Horses, &c. Literally also, which would be very absurd? For then all Nations would be obliged to keep the Feast of Tabernacles, v. 19. from year to year at Jerusalem, v. 16, 17. to Sacrifice according to the Law of Moses, v. 21. and to have Holiness unto the Lord written upon the Bells of the Horses, v. 20. yea, every Pot in Jerusalem and in Judah must be Holiness unto the Lord of Hosts, v. 21. How absurd would it be thus to Interpret the Prophet's Words? For such an Interpretation hath a Jewish Saviour. The Feast of Tabernacles is therefore to be expounded Spiritually. 'Men have long looked, faith

*Essay toward the
Amendment of the
last English Trans-
lation of the Bible,
on Zech. 14. 16,
17. p. 575.*

'Dr. Gell, at Christ without
'them, and many hundred
'years since: Now the Pro-
'phet speaking of the Times
'of the Gospel, and Dispen-
'sation of the Spirit, invites
'all Nations to come to the
'Spiritual Jerusalem, to keep the Feast of Ta-
'bernacles; that now at length they may own
'the true שכינה, the Indwelling Deity, who
'doth *ἐκκενῆν*, take up his Tabernacle in us;
'that they may Come, that is, Believe, John
'6. 35. and that Christ may dwell in their
'Hearts by Faith, Eph. 3. 17.

* In locum in Synop.
Criticorum.

By the Bells of the Horses
and Pots in the Lords House.
* Munster understands the Va-
rious States and Conditions of Christians, who
all ought to be Holy, by a Real, Internal Ho-
liness, as the Vessels of the Sanctuary were or-
dained by a Reputed, Dedicative one.

So Judah signifies Confession, and Jerusa-
lem the Vision of Peace; and as Men come to
witness

witness a Christian Confession, and to Fight the good Fight of Faith; so they come to know Peace with God, through the Lamb, who getteth the Victory, and to Offer up Spiritual Sacrifices acceptable to God by Jesus Christ, 1 Pet. 2. 5.

So Judah's Fighting with respect to Gospel-Times, even in that day, when the Lord shall be King over all the Earth, is with Spiritual Weapons, and not by such Material Ones, as E. C. conceives, through his misunderstanding the Scope and Design of the Prophet.

Rep. 3. To his Instances for Fighting in John the Baptist, the Centurion, and Cornelius, I reply;

1. That John the Baptist was so far from teaching the Souldiers their Duty in that Calling, that he taught them the quite contrary. For he commanded them saying, do Violence to no Man, neither accuse any falsely, and be content with your Wages, Luke 3. 14. Which Precept is so inconsistent with War and Fighting, where Violence, Deceit and Injustice are used, that it was tantamount to an Injunction of laying down their Military Weapons. But however it ought to be observed, that the Dispensation of John and of Christ, being two different Dispensations, John's to decrease, and Christ's to increase, upon supposition, but not granting, that John did then allow War and Fighting; yet that doth not make them Lawful now under the dispensation of Christ. For we are now to hear Christ, who hath taught us to Love our Enemies, not to hate them, and seek their Destruction.

2. Tho' the Centurion is commended by Christ for his Faith, Mat. 8. 10. and not re-

Sect. 11. proved for his Military Employment; yet that Silence is no Approbation thereof: Especially, if we consider not only the *Meek Example* of Christ, which he hath propounded to us for our Imitation; but also his Precepts of *Love, Humility, Self-Denial, Patience, Forgiving of Injuries, not Resisting of Evil*, and *doing good even to those that Hate us*, which cannot consist with *War and Fighting*. And therefore, if the Centurion continued in the Faith and Doctrine of Christ, who said, *My Kingdom is not of this World; if my Kingdom were of this World, then would my Servants fight, &c. but now is my Kingdom not from hence*, John 18. 36. It is more reasonable to conclude, that the Centurion quitted his Military Employment, rather than continued it, because inconsistent with the Gospel of Christ.

3. Whereas E. C. says, *Cornelius's being a Souldier hindered him not from being a Christian, but St. Peter Baptiz'd him, tho' he knew his Bloody Calling*.

I reply, this makes no more for *Cornelius's* remaining a Souldier after he became a Christian, than for *Matthew's* remaining a *Publican*, or *Paul's* a *Pharisee*, after their Conversion and Call to the Apostleship. Christ came to call Sinners to Repentance. Neither their Employments, nor Sects they were of, no, nor their Sins, upon their Repentance hindred them from being Christians. But what then? doth it follow, that when Men were Converted to the Christian Faith, they continued in those things that were contrary thereunto? 'Tis true we do not read, that *Cornelius* laid down his *Centurion-ship*, nor do we read that

he

he continued it. But 'tis most probable he Sect. 11.
laid it down, that being most suitable to the
Meek and Self-denying Example and Doctrine
of Christ.

But says *E. C.* *St. Peter Baptized him, tho' he knew his Bloody Calling.* Rep. Where doth the Scripture say, that *Peter Baptized him*? It says indeed, *Then answered Peter, can any Man forbid Water, that these should not be Baptized, which have received the Holy Ghost, as well as we? And he commanded them to be Baptized in the Name of the Lord, Acts 10. 46, 47, 48.* But it doth not say, that *Peter Baptized Cornelius*, or any of them that were with him, viz. his Kinsmen and near Friends, v. 24. Nay, it doth not say, that either he, or any of them were Baptiz'd with Water at all; and yet *E. C.* says, *St. Peter Baptized him*; and this of his own Head, without either exprefs Scripture, or necessary Consequence from Scripture.

But upon supposition that *Peter* did Baptize *Cornelius*, which resteth to be proved, yet his Baptizing of him was no Justification of his *Bloody Calling*, but rather a Condemnation of it, so repugnant to the Design and Tenour of the Gospel.

Rep. 4. That *Christians* as well as *Jews* are bound to pay *Tribute*, Rom. 13. 7. and that our *Friends* do pay their present *Taxes*, is owned; For we do believe it to be our Duty to pay the *QUEEN* her *Tribute* and *Taxes*; but we do not think it concerns us, to Inquire or Examine, how or to what Uses she shall be pleased to apply them. Government is the Ordinance of God; and we have learnt to be subject thereunto, not only for *Wrath*, but also for

Sect. 11. *for Conscience sake; For this Cause pay we Tribute also, Rom. 13. 5, 6. Rendering unto Caesar, the things which are Caesars; and unto God, the things that are Gods, Mat. 22. 21.*

E. C. p. 15. Obj. 2. But say you, St. James is wholly ours herein, and against you.

Ans. 1. You must know Mr. V. that that Epistle, and especially those words, James 4. 1. were written to all the dispersed Tribes, who were at Wars very often one against another, Acts 5. 36. and against the Romans, Joseph. 1. 18. c. 10, 14. But as for the Christians, they did not then engage among them, and Kill one another as the other did, to whom St. James directs his Reproof, James 4. 2.

Rep. 1. That Epistle is written to the Twelve Tribes, which are scattered abroad, or, in the Dispersion, as ἐν τῇ διασπορᾷ signifies, James

** Fidelibus omnibus Judæis, cujuscunq; Tribus sint, per Orbem Terrarum dispersis. Annot. in locum.*

† Paraphrase in locum.

*1. 1. that is, as * Beza notes, 'To all the Faithful Jews, of 'whatsoever Tribe they are, 'dispersed throughout the 'whole World.*

To the Jewish Christians, 'faith † Dr. Hammond, that 'are dispersed among the 'Nations out of Judea into divers Countries.

But E. C. to avoid, as he conceives, the Force of the Apostle's Argument against Wars and Fightings amongst Christians, hath holpen us to a distinction, which tho' untrue in it self, yet upon his admitting of it, makes strongly against him.

1. The distinction is untrue in it self, viz. That that Epistle, and especially those words, James 4. 1. were written to the Unbelieving

believing dispersed Tribes, and not to the Sect. II. Jewish Christians. For so E. C's. words import, or there can be no pretence of an Argument in them, for the Lawfulness of Wars and Fightings amongst Christians. But

2. Admitting his distinction for Argument sake, it makes strongly against him; for by his own Confession, the *Christians* did not then Engage among those *dispersed Tribes*, that were at Wars very often one against another, *Acts 5. 36. and against the Romans, Joseph. Antiq. l. 18. c. 1. & l. 20. c. 2. (and not as he says, l. 18. c. 10, 14.) nor did the Christians Kill one another, as the other did. What other? such Jews as were not yet Christians. And so he has undesignedly furnished us with an Argument against Wars and Fightings amongst Christians, even in the Primitive Times: As for the Christians, saith he, they did not then Engage among them, and Kill one another; and I believe they, that is, True Christians did not then do so.*

But there were some False ones among them, some Judaizing Christians, that were addicted to *Wars and Fightings*, and several other Evils; and these were the Persons, whom the Apostle reproves, *James 4. 1, 2.* and in sundry other places of his Epistle, So that the Apostle is wholly against *Wars and Fightings*; for the Root and Fountain of them are *Mens Lusts that War in their Members*, and therefore should not be Indulg'd or Gratified in any, but Crucified and Slain in all, especially the Professors of Christianity.

E. C. p. *Ibid. Answ. 2. If by James's Doctrine, War and Bloodshed were utterly Unlawfull:*

Sect. 11. full: *What a Heathen then was G. F. to excite the Magistrates and Souldiers of these Kingdoms, to slay Baal, &c. thereby meaning us, and all that favour us.*

Rep. 2. This Construction of G. F's. Words is a gross Perversion. For there is a *Slaying* without material Weapons, and in that sense G. F. is to be understood. *Slay Baal*, that is, with the *Sword of the Spirit*, which is the *word of God*; as the Apostle speaks, *Ephes. 6. 17.* An expression alluding to that Prophecy concerning Christ, of whom it is said, *He shall smite the Earth with the Rod of his mouth, and with the Breath of Lips shall he slay the wicked; Isa. 11. 4.*

E. C. p. Ibid. But to conclude this Point, the *Wise Man* tells us, that every thing is beautiful in its season. And also saith, that there is a time for War, as well as a time for Peace, *Eccles. 3. 8.* Of which time (no doubt is to be made) it is, that the *Holy Ghost* saith, Cursed is he that keepeth back his Sword from Blood, *Jer. 48. 10.*

Why doth he mis-cite the *Wise Man*? The Text saith not Indefinitely, that *Every thing is Beautiful in its season*, as tho' War and Fighting were Beautiful things; but it speaks with some Restriction. *He*, [that is, God] hath made every thing Beautiful in his Time, *Eccl. 3. 11.* All that he hath made is Beautiful. Again. It is not said, *There is a Time for War, as well as a Time for Peace*; but, *A Time of War, and a Time of Peace*, *Eccl. 3. 8.* which words are Spiritually understood by some, and particularly by *Hierom*, who thus Comments or Paraphraseth upon them.

‘ As long as we are in this World, it is a Time of War; but when we leave this World, the Time of Peace will come. For God’s dwelling-Place is in Peace, and our City *Jerusalem* takes its Name from Peace. Let no one therefore now think himself secure in the Time of War; where we must strive, and handle the Weapons of the Apostle, that having once obtained the

Quamdiu in præsentī se-
culo sumus, tempus est belli:
cum autem migraverimus de
hoc seculo, pacis tempus ad-
veniet. In pace enim locus
Dei, & Civitas nostra Hie-
rusalem de pace sortita vo-
cabulum est. Nemo ergo se
nunc putet esse securum in
tempore belli: ubi certan-
dum est, & Apostolica arma
tractanda, ut victores quon-
dam, requiescamus in Pace.
Hieron. Comment. in Eccles.
3. 8.

Victory, we

may rest in Peace.
But if this Place should be understood of *Outward War*, it only proves the Lawfulness thereof to the *Jews*, whose Dispensation was different from what we are under, as hath been shewn before.

And as to that Place in *Jer. 48. 10.* where tis said, *Cursed be he that keepeth back his Sword from Blood.* E. C. is mistaken in his application of it. For it hath no Literal aspect upon Gospel-Times, but is a particular Denuntiation of God’s Judgment upon *Moab* in that day, wherein *Moab* was to be destroyed from being a People, because he had magnified himself against the Lord, v. 42.

Here

Sec. II. Here follow some Testimonies of Antient Christian Writers, called Fathers, against War and Fighting.

Οὐ μόνον τὸ ἀντιπαίειν, ἀλλ' ἐμὴν δικάζειν τοῖς ἄλλοις καὶ ἀρπάξουσιν ἡμᾶς μεμαθηκότες. ἀλλὰ τοῖς μὲν, καὶ κατὰ κόρηις προσπηλακίζωσι, καὶ τὸ ἕτερον πάειν παρέχειν τῆς κεφαλῆς μέρος. τοῖς δὲ, εἰ τὸν χιτῶνα ἀφαιροῦντο, ἐπιδιδόναι καὶ τὸ ἱμάτιον. Athenagoræ Legatio pro Christianis, p. 2.

our Coat, to let them have our Cloak also.

Οἱ πάσαι ἀλληλοφόνται, καὶ πολεμῶμεν τὰς ἐχθράς. Justin Martyris pro Christianis Apologia 2. p. 78.

In the same Author there is Extant an Epistle of Marcus Aurelius Antoninus to the Senate of Rome, wherein he tells them, that some Christians that he had called to his Help, had gotten him the Victory over his Enemies, not by Military Weapons, but by Prayers. He says expressly ;

Ἀρξάμενοι ὃ βελῶν παραέρτησιν, ἢ ὅπλων, ἢ σαλπύγων, διὰ τὸ ἐχθρὸν εἶναι τὸ τοιούτο αὐτοῖς, διὰ τὸν θεὸν ὃν φορεῖσι κατὰ συνείδησιν. Epist. Marci Aurelii Antonini ad Senatum Romanum, in Just. Apol. 2. p. 101.

Οὐδὲ, μὴν ξίφος, ἢ τόξον τοῖς ἐιρήνην διώκουσιν. Clem. Alex. Pædag. l. 3. c. 11. p. 247.

Athenagoras. 'We have learnt, saith he, not only to abstain from Striking a gain, when we are Beaten, and from Sueing those at Law, who invade and plunder us; but also to those that shall smite us on one Cheek, to turn the other; and those, that take away

Justin Martyr. 'We, saith he, who in times past Killed one another, do not War, or Fight with our Enemies.

'That they applied themselves not to Darts, nor Arms, nor Trumpets, for that is an Enemy to them, who have regard to God, whom they carry in their Consciences.

Clemens Alexandrinus. 'They use, saith he, neither Sword nor Bow that are Followers of Peace. Tertul-

Tertullian. 'Shall it be lawful, saith he, to use the Sword, seeing the Lord saith, He that useth the Sword, shall perish by the Sword? And shall the Son of Peace give himself to War, for whom it will not be meet to go to Law?

Again, 'How shall he make War, yea, how shall he Fight in Peace without a Sword, which the Lord hath taken away? for tho' the Souldiers came to John, and received a certain Form to be observed, and the Centurion believed; yet afterward the Lord in disarming of Peter, disarmed every Souldier.

Beatus Rhenanus, upon these Words of *Tertullian*; *Conquirendum an in totum Christianis Militia conveniat?* We must enquire whether it is meet for Christians to use War at all? hath this Note:

'He that alloweth not a Christian to serve under an Heathen General, would he allow that one Christian should be a Souldier under another to persecute Christians, that is, his Brethren? doubtless *Tertullian* never believed it would come to pass, that Christians would go to War one with another.

Licebit in Gladio converteri, Domino pronunciante, Gladio perituro, qui Gladio fuerit usus? Et Prælio operabitur filius pacis, cui nec litigare conveniet? Tertullianus de Corona Militis, c. 11.

Quomodo autem bellabit, imò quomodo etiam in pace Militabit sine gladio, quem Dominus abstulit? Nam etsi adierant Milites ad Johannem & formam observationis acceperant, si etiam Centurio crediderat, omnem postea Militem Dominus in Petro exarmando discinxit. Idem de Idololatriâ, c. 19.

Qui non permittit, ut Christianus Ethnico belligeranti, an permissurus est ut Christianus Christiano, Christianos, hoc est, Fratres persecuturo se militem adjungat? haud dubiè nunquam credit futurum Tertullianus, ut Christiani mutuis armis concurrerent. Vide Tertull. de Cor. Mil. in Notis ad Cap. 11.

The above Canon of the Nicene Council is of a former time to them of Rigaltius before they were converted to Christianity. Dr. Taylor Lib. of Prophecy, lib. 19. p. 246. Ed. 1647.

Sect. 11. *Rigaltius* also Notes upon these other words of *Tertullian*; *Quomodo autem bellabit, &c?*

Christianis omnibus, omne Militiæ genus, omnem gladii usum adimit. *Tertul. de Idololatriâ, ubi supra.*

How shall he make War, &c?
'That *Tertullian* takes away
'all kind of War, and all use
'of the Sword, from all
'Christians.

Sculdetus in his *Medullâ Patrum*, digests *Tertullian's* Reasons against going to War in Six Particulars.

1. Quia non licet humanum Sacramentum Divino superinduci.

2. Quia non licet deferere Patrem, Matrem & proximum.

3. Quia gladio qui usus fuerit, gladio peribit.

4. Quia filio pacis nec litigare convenit.

5. Quia Christianus non est ultor suarum injuriarum.

6. Quia denique Disciplina Castrensis Disciplinæ Christianæ è diametro repugnat.

Cerne tu itinera latronibus clausa, maria obseffa prædonibus, cruento horrore Castrorum bella ubique divisa; madet orbis mutuo sanguine; & homicidium cum admittunt singuli crimen est, Virtus vocatur cum publice geritur. *Cyprianus ad Donat.* P. 3, 4. *Amstelodami, 1700.*

1. 'It is not Lawful to take
'an Oath to Man after we
'have lifted our selves under
'Christ.

2. 'It is not lawful to de-
'fert ones Father, Mother,
'and Neighbour.

3. 'He that uses the Sword,
'shall perish with the
'Sword.

4. 'Tis not meet for a Son
'of Peace to go to Law.

5. 'A Christian is not an
'Avenger of his own In-
'juries.

6. 'The Discipline of the
'Camp is diametrically re-
'pugnant to the Discipline
'of Christ.

Cyprian. 'Behold, says he,
'the Roads inclosed with
'Thieves, the Seas beset with
'Pirates, and every place
'infested with Wars, and the
'bloody Horror of Camps;
'the World reeks with mu-
'tual Gore; and Homicide,
'which

which is a Crime when committed by Private Men, is called a Vertue when done by Publick Authority.

Hierom. ' We detest, says he, the *Sword*, whereby Man's Blood is shed.

' Whosoever shall take the *Sword*, shall perish with the *Sword*. With what *Sword*? with that fiery one which turneth before Paradise; the *Sword* of the Spirit, which is described in the Armour of God.

' *Judas* comes with Swords and Staves. He trusteth in the Power of this World, who despaireth of the Assistance of God.

Lactantius. ' It will not be lawful for a Righteous Man to go to War; for his Warfare is in Righteousness it self.

These Testimonies I have here added, to renew the Judgment of these ancient Christian Writers about *War and Fighting*; and that the Principle of the *Quakers* which is against those things is not Novel, but hath Primitive Antiquity on it side.

Note. But tho' we do believe, that *War and Fighting* are at an End with those, who are come into that Peaceable State, which the Pure Evangelical dispensation leads to; for they that are come into that Peaceable State, have known a being redeemed out of the very Grounds and Occasions of *War and Fighting*, and therefore as they continue therein, they

H

cannot

Detestamur & gladium, quo humanus effusus est cruor.
Hieron. Com. in Gal. 1. 4.

Quicumque gladium sumpserit, gladio peribit. Quo gladio? Illo nempe qui igneus vertitur ante Paradisum; & gladio Spiritus, qui in Dei describitur armatura.
Idem in Com. in Mat. 26. 52.

Venit Judas cum gladiis & lignis. Incumbit virtuti seculi, qui desperat de adiutorio dei. *Idem, in Com. in Mar. 14. 38.*

Neque militare iusto licebit, cujus militia est in ipsa justitia.
Lactantius, Lib. 6. c. 20.

Sect. 12. * *Anguis Flagella-* cannot as * *Joseph Wyeth* tru-
 ly faith, any more take the
 See R. B. 3. *Apot.* p. 568. Sword into their Hands: Yet
 569. as for those, who are not yet come into that
 Peaceable State, God, who hath the Sovereign
 Dominion over the whole World, may, as he
 pleases, put the Sword into their Hands, as a
 Judgment, to execute his Will and Purpose;
 for who can say unto him, what doest thou?

S E C T. XII.

*Of Oaths and Swearing. E. C.'s
 Arguments Answered. The Scrip-
 tures rescued from his Miscon-
 structions; and Testimonies of An-
 cient Christian Writers cited a-
 gainst Swearing.*

E. C. P. 16. *Your next Errour is about Oaths
 and Swearing, which in all Cases and upon
 all Occasions, you pronounce to be wicked and
 unlawfull.*

'Tis one thing to Charge with Errour, and
 another to prove it. E. C. hath Confidence
 enough to do the former, but miserably fails
 in performing the latter. For what we hold
 about Oaths and Swearing, is a Truth built
 upon the Testimonies of Christ himself, and
 the Apostle James, and that in Words so
 Clear and Plain, that all opposition thereunto
 is and will be for ever ineffectual.

E. C.

E. C. P. Ibid. *As to Swearing in our Ordi-Sect. 12. nary Communications, we all agree it to be Sinful. But that all Swearing is so, we deny, for these Reasons.*

Reas. 1. *Because God himself, who cannot Sin, often Swareth to us, Gen. 50. 24.*

* *Exod. 33. 5. Heb. 6. 13.*

† *Rev. 10. 13, &c.*

* *Misquoted.*
† *There are but Eleven Verses in the Chapter.*

Take *Hierom's* Answer to this his first Reason for Oaths and Swearing.

'Thou saidst, if I mistake not, that thou oughtest of right to Swear with them that Swear, because the Lord sometimes Swore. *Ans. I know that all things are not fit for us who are Servants, that are agreeable to the Master,—I know the Lord Swore oftentimes, who hath forbidden us to Swear. But we ought not forthwith from hence rashly to speak evil of him, because the Lord hath forbidden others, what he himself did. For it may be reply'd to us, that the Lord Swore as Lord, whom none forbad to Swear. It is not lawful for us as Servants to Swear, who are forbidden by the Law of our Lord to Swear. But least we should suffer Offence by his Example, he himself hath not Sworn, since the time he forbad us to Swear.*

Dixisti, ni fallor, jure te cum jurantibus jurare debere, quia aliquando juravit Dominus. Scio non omnia nobis convenire Servis, quæ domino ~~non~~ conveniunt.---

—Juravit scio sæpe Dominus, qui nos jurare prohibuit. Nec statim ex hoc temerè blasphemare debemus eum, quod alios vetuerit dominus, quod ipse faciebat; qui a dici nobis potest, juravit Dominus quasi Dominus, quem jurare nemo prohibebat. Nobis quasi servis non licet, qui Domini nostri lege jurare vetamur. Verùm ne in ejus Exemplo scandalum patiamur, ex quo tempore jurare noluit, nec ipse juravit. *Hieron. Reg. Monach. de Furamento, &c. Tom. 4.*

Sect. 12. But if this Answer of *Hierom* will not satisfie *E. C.* let it be considered, that *Swearing* strictly and properly taken is not predicable of God. But when he is said to *Swear*, the Speech is to be taken Metaphorically, or Improperly. 'God is therefore

Jurare ergò dicitur Deus, non proprie, sed per Tropum, ut, Irasci, Poenitere, &c. *Estius in Synopsi Criticor. in Heb. 6. 13.*

'said to Swear, saith *Estius*, 'not properly, but by a 'Trobe or Figure, as he is said 'also to be Angry, to Repent, 'and the like.

Obj. But doth not the Scripture frequently speake of God's *Swearing* by himself?

* Magis Scripturarum 'Sensum, quàm Verba Sectamur. *Hieron. Com. in Tit. 3. 8.*

Ans. It doth; but there are many Figurative Speeches in Scripture, and there 'the 'Sense is rather to be followed 'than the Words.

Siquis tantùm Literarum, sequitur, posteriora ponit in faciem. *Hieron. Com. in Ep. ad Gal. 3. 3.*

For 'if a Man follow the Letter only, in Figurative Speeches, he acts as preposterously, 'as he who places the hinder 'part in the Front, or End in

'the Beginning. God's Oath is the same with his Mercy, and Covenant; For so *Zacharias*, who was filled with the Holy Ghost, Expounds it: To perform the Mercy promised to our Fathers, and to remember his Holy Covenant; the Oath which he Sware to our Father *Abraham*, Luke 1. 72, 73. where Oath, Mercy and Covenant are indifferently taken for one another.

If then we are to understand *Swearing*, when spoken of God, not Strictly and Properly, but Metaphorically or Improperly, what Argument can be drawn from thence to Justifie Men in their *Swearing*, seeing he him-

self

self whom they pretend to imitate, did not Sect. 12 properly *Swear*?

Reas. 2. p. Ibid. *Because God hath commanded us in several places to Swear, and hath prescribed to us the manner how to do it,* see Deut. 16. 13. 10. 20. Jer. 4. 4. 2. *Tea therein we may justly glory,* Psal. 63. 11.

Ans. Deut. 16. 13. is misquoted, it should be Deut. 6. 13. But neither there, nor in the other places doth the Command respect us. The Command to *Swear* was given to *Israel* of old under that former Dispensation; not to us in Gospel-Times, it being expressly forbidden us by Christ, *Mat.* 5. 34. and by the Apostle *James*, Chap. 5. 12. Now *Truth-Speaking*, not *Swearing*, is made our incumbent Duty.

Reas. 3. p. Ibid. *We have God's Promises to the Obedient observing this Command, and his severe Threatnings for the neglect thereof; Calling Swearing by his Name the way of his People,* Jer. 12. 16, 17.

Ans. Neither God's Promises to those that did *Swear*, nor his Threatnings against those that did not, are to the point in Hand; because we are under a positive Prohibition of all *Swearing*, which they were not. And tho' the Lord calls *Swearing* by his Name the way of his People, Jer. 12. 16. yet that was of the Jews in Old Time, but ought not now to be the way of *Christians*.

Reas. 4. p. Ibid. *We have the Reasons assign'd, why we should Swear, and the Ends thereof, which are many, even to confirm the Truth, and to put an end to strife,* Heb. 6. 16. *And also for a Man's own Vindication,* Numb. 5. 15. 21. *And finally (not to name more) for*

Sect. 12. *the fuller Ratification of Covenants and Confederacies among Men, Gen. 21, 22, 23, 24, Gen. 31. 53. 1 Sam. 20. 16, 17, 42.*

Ans. The Three Reasons here assign'd for Swearing, have not the weight of one, as shall appear in the Examination of them. For,

1. As there is no need of Swearing to Confirm the Truth, and to put an end to Strife, because Truth is Truth, and Strife may be put an end to without Swearing: So *Heb. 6. 16.* doth not prove the necessity of it. For the Apostle there shews not what Men, that lived in Strife, ought to have done, nor what the Christians Practice was, who believed in Christ the Truth, and witnessed Deliverance from Strife; but what Men did, that yet remain'd in Strife one against another.

So that the Apostle shews what those Men's Practice was, saying, *An Oath for Confirmation is to them an End of all Strife.* Them, whom, he neither calls *Brethren, Saints, or Believers.* The Apostle's Argument in that place is to prove the Certainty of God's Promise unto *Abraham*, and therein he alludes to a Custom of Swearing used among Men; not that he might encourage the Christians to Swear, which Christ had Forbidden; but that he might from thence excite them to Trust and Confidence in God, for the performing of his Promise.

Allusive Speeches are frequent with the Apostle; thus he often mentions the Words, *Circumcision, Temple, Altar, Sacrifice, &c.* in use among the *Jews*: Not to shew the Necessity of them now, but to illustrate thereby those Inward and Spiritual Things, which the
Outward

Outward and Carnal Typified. 'Tis an erroneous way of Arguing to infer, that Things are still in Force, because occasionally alluded to after their Abrogation.

2. *For a Man's own Vindication, Numb. 5. 15, 21.* miscited for [*Numb. 5. 19, 21.*] *E. C.* concludes it lawful to Swear; but this Instance is remote to the matter. For it is in a Case of Jealousie under the Ceremonial Law, which Law is ended in Christ.

3. *For the fuller Ratification of Covenants and Confederacies among Men.* But this is no Reason for Swearing now, for Christ's Prohibition hath wholly made it void. His Will ought to be the Rule and Standard of our Actions; and therefore tho' Swearing was once Reasonable among Men in Ratifying their Covenants and Confederacies: yet it now ceases to be so, the Sovereign Legislator having put a final Repeal to all Swearing.

Reason 5. p. Ibid. *We have the Examples of good Men for it.* *Answ.* Examples bind not to Observation without a Precept, and there is none for Swearing in all the New Testament.

The Examples of Holy Men are not, nor ought not to be a Rule of Piety and Religion to us, but the Law of God.

But says *E. C.* in the Old Testament very many Examples.

Answ. 'Tis granted there are; for the People of God were then under no Injunction against Swearing, as we are now. And therefore their Example is no Precedent for us to follow. And in the New Testament St. Paul often useth it. *Answ.* Here he begs the Question,

Exempla Sanctorum non sunt, nec esse debent nobis regula Pietatis & Religionis, sed Lex ipsa Dei, Zanchius in Tert. Præcept. Loc. 3. de Juram. Thes. 2. p. 597. Tom. 4.

Sect. 12. taking that for granted, which yet remains to be proved, viz. *That Paul often useth to Swear.* 'Tis true, he often useth very solemn Affirmations or Affeverations; but they are no Oaths, for if they were Oaths, how could he say, as he did, unto the Church at *Corinth*, *Be ye followers of me, even as I also am of Christ*, 1 Cor. 11. 1. seeing Christ said, *Swear not at all*, Mat. 5. 34. How could he propound himself as an Example to others in following of Christ, if he often used that which Christ expressly forbad.

E. C. adds, especially, 1 Cor. 15. 31. *I protest by your Rejoycing, &c. wherein it is observable, that the word used in the Greek, is not δια or εν, which signifie the Instrument or Means by which a thing is done, but the word is νη: which all Learned Men know is a Particle of Swearing.*

Ans. Because *E. C.* lays great stress upon 1 Cor. 15. 31. I shall therefore give it special Examination.

1. These words [*I Protest*] are a conjectural Supplement of the Translators, who have added them to the Text, to make that speak according to their own Opinion. For there is nothing in the Apostle's *Greek* to answer that *English* of theirs. Neither is there any such Supplement in the *Arabick* or *Ethiopick* Versions, or in the *Vulgar Latin*, or in the Translations of *Calvin*, *Beza*, *Arias Montanus*, or *Walton's* Interlinary Version.

2. Some *Greek* Copies have ημεῖς, *our*, not υμεῖς, *your*; ἀποθνῄσκοντες, *dying*, referring to the precedent Verse, not ἀποθνῄσκω, *I die*, and so making it part of the 31.

3. This is a very difficult place, and may be ranked among those things, which *Peter* speaking

speaking of Paul's Epistles, saith, *are hard* Sect. 12.
to be understood, which they that are Unlearned
and Unstable wrest, as they do also the other
Scriptures to their own destruction, 2 Pet.
 3. 16.

4. 'Tis very bold and presumptuous to as-
 sert the Doctrine of Oaths, from a Text of
 the Apostle so difficult to be understood, as
 lawful, in opposition to Christ's plain and
 exprefs Prohibition; *Mat. 5. 34.*

5. Tho' the Word used in the Greek is not
διὰ or *ἐν*, which are Prepositions, which sig-
 nifie the Instrument or Means, by which a
 Thing is done, but the Word is *ὡς*: which all
 Learned Men know is a Particle of Swearing,
 as E. C. says; yet this Criticism will not
 answer his End. For

1. The Prepositions *διὰ* and *ἐν* do not al-
 ways signifie the Instrument or Means, by
 which a Thing is done. For *διὰ* sometimes
 signifies the Procreating Cause, as *πάντα δι' αὐτοῦ*
ἐγένετο, all things were made by him, John 1. 3.
 sometimes the Conserving Cause, as *δι' αὐτοῦ*,
 through him, Rom. 11. 36. sometimes the Fi-
 nal Cause, as *διὰ δόξης καὶ ἀγέλης*, to Glory and
 Vertue, 2 Pet. 1. 3. and to omit several other
 significations, it is sometimes

used for a * Particle of Swear-
 ing, as *διὰ πυρὸς ὀμνύειν*, to
 Swear by the Fire, as the Hea-
 thens did.

* Demosthenes in
 Busbeii Græc.
 Gram. Rudimentis,
 p. 205.

Again, *Ἐν* is a Preposition of very large
 and various signification, not restricted to the
 Instrument or Means; But 'hath as Dr. Busbey *Ibid. p.*
' observes, by an Hebraism the Force of all the 204.
' Prepositions in Holy Scripture:' where it fre-
 quently occurs as a Particle of Swearing,
 as

Sect. 12. ἡ ἐν τῇ κεφαλῇ, by Heaven, Mat. 5. 34. ἐν τῇ γῇ, by Earth, v. 35. ἐν τῇ κεφαλῇ σου, by the Head, v. 36. See also Mat. 23. 16, 18, 20, 21, 22, where it is used in the same signification. Had E. C. consulted his *Greek Lexicographers* and *Grammarians*, he would have seen but little occasion for his Criticizing.

2. Νὺ, tho' it is acknowledged by Learned Men to be a *Particle of Swearing*; yet it is a Particle also,

*Camerarius in *Synopsi Critic.* in 1 Cor. 15. 31. *Scapulae Lexicon.*

†Camerarius, Beza, Drusus, Calixtus, in *Synop. Crit.* Ibid.

1. * Of Asserting, or Affirming, and signifies, *Verily, Indeed, Truly.*

2. Of Obtesting or calling to Witness; in which sense it is taken by †several Learned Men, who explain it by *Isa. 1. 2.* where Heaven and Earth are called to Witness.

Beza tells us, that the Greek Annot. in 1 Cor. 15. 31. *Scholia* are doubtful whether Νὺ is to be read in this place, and that Theophylact seems to incline to that Opinion. But if νῦν, then it will be a kind of Obtestation or Calling to Witness, as is acknowledged by Basil upon *Psal. 14.* and Augustin in *Epist 29.* and Sermon. 28. *De Verbis Apostoli.*

Quod idem mihi (et si sciam multos aliter sentire) dicendum videtur de illo Paulino, νῦν τὴν κλύχνοι per glorificationem nostram, quam habeo in Christo, quotidie morior, 1 Cor. 15. 31. Scilicet non esse proprie Juramentum, et si illud νῦν adjunctum habeat, sed seriam tantum affeversionem; se, ut morti semper obnoxium, ita quotidie paratum esse cum Deus voluerit mori. *De Furam. Oblig. Praelect. quinta, Sect. 6.*

And of the same Mind is *Bishop Sander son, who takes the Apostles Speech, 1 Cor. 15. 31. not to be Properly an Oath, tho' it hath νῦν adjoyned; but to be only a serious Affeversion, that as he

'was always liable unto death,

‘so he was daily ready to die, when it should Sect. 12.
‘please God.

This Particle *in* is but once read in the
New Testament, viz. 1 Cor. 15. 31.

And for the Old; in the Greek Translation
of the Septuagint, and that is in Gen. 42.
15, 16, where Joseph says to his Brethren,
in τὴν ὑγιαίνοντα φαραώ, By the Health or Life of Pha-
raoh, ye shall not go forth hence, except your young-
est Brother come hither; surely ye are Spies: Bp.

Sanderson mentions four Opi-
nions of Interpreters upon

these Words, By the Life of
Pharaoh. And having refu-
ted the three first, which tax

*De Furam. Ob-
lig. Praest. Sta-
Sect. 7.*

Joseph with Swearing, he defends the fourth,
which holds, ‘That he did not Swear at all.

‘For if he then Swore by the Life of Pharaoh,
‘he either brought the Life of Pharaoh for a
‘Witness, which is very impertinent, or else
‘his Speech contained something of an Exe-
‘cration or Imprecation in it; and what that
‘is, without a very hard and forc’d Interpre-
‘tation of his Words, is not easie to conje-
‘cture. But the meaning of his Words will
‘be very easie and plain, if they be expound-
‘ed by an Indicative Speech thus, By the Life
‘of Pharaoh ye are Spies, that is, As true and
‘certain it is that Pharaoh Lives, so true and
‘certain it is that ye are Spies. An expres-
‘sion much like this, By this Sun that shines
‘I tell the Truth, which is as tho’ a Man
‘should say, So true is this which I tell thee,
‘as it is that this Sun shines. Neither of which,
‘in my Opinion, saith he, is Formally an Oath;
‘but rather an Affelevation confirm’d by a
‘very

Sect. 12. 'very vehement Obtestation. *He concludes,*
 'that it cannot be evinced from the
 'Force of the Words, that *Joseph Swore;*
 'seeing the words themselves contain neither
 'an Invocation of Witness, nor Postulation
 'of Revenge. *Thus far the Bishop.*

Neque quod Josephus dixit, Vivat Pharaon, fuit propriè Jusjurandum, sed Obtestatio. In Tertium Præceptum, Loc. 3. de Juramento, Thef. 2. p. 596. Tom. 4.

Quæritur, an non sit impius jurans per Vitam Pharaonis? Resp. Extant Similes formulæ juramentorum. Hannæ 1 Sam. 1. Vivit animatus, Vivit Jehova anima tua. 1 Sam. 20. & 25. Verum non sunt propriè juramenta, sed asseverationes Evidentiæ aut Vehementiæ Causæ factæ, cum collatione rei manifestissimæ. Differunt ergo a veris juramentis, & ab invocatione Creaturarum. Com. in Gen. 42. 15, 16. p. 1844.

Est Obtestatio, qualis est
 icea, Vivit
 Dou. Zana
 in 3. p. 100
 3. Tom. 4.
 2. 1. d. p.
 -cam.

but *Asseverations* made for Evidence or Earnestness sake, being compared with something that is most manifest. They differ therefore both from true Oaths and from the Invocation of the Creatures.

Observation. In the several Phrases or Forms used in Swearing by the Septuagint, I find the Preposition *ev* and *nata* often expressed; but no where do I find *vn* so applied; for in Gen. 42. 15, 16. before quoted, it doth not in the Judgment of Bp. Sanderson denote Swearing.

I shall

I shall here offer three things more to consideration, and leave this Point. Sect. 12.

Confid. 1. If the Apostle *Paul* Swore, 1 Cor. 15. 31. as *E. C.* says he did, yea, that he often useth it; how will he acquit him of Guilt in so doing, if he did it frequently in his Epistles, those *Common* or *Ordinary Communications* with the Saints, to whom he wrote, and that seeing *E. C.* himself agrees, that to Swear in our *Ordinary Communications* is sinfull?

Confid. 2. If, the Apostle Swore in those Words, *ὡς τὴν ὑμετέραν κἀνχυσιν*, By your Rejoycing, 1 Cor. 15. 31. then he Swore not by the Creator, who reserves this (saith *E. C.*) as a Service due to himself only, but by the Creature, which must not be, p. 17. I add, nor by the Creator; all and all manner of Swearing being forbidden by Christ. And if the Apostle Swore by the Creature, then *E. C.* makes him a Transgressor; for by his own acknowledgment it is not Lawful to Swear by the Creature; and if a Transgressor in so doing, to what end doth he bring him as an Example for the Lawfulness of Swearing?

Confid. 3. I find that this Particle *ὥς*, when the Ancient *Greeks* used it in Swearing, had mostly some Name of the Idol-Gods they Swore by annexed to it; as *ὥς Δία*, *ὥς Ἑρμην*, &c. By *Jupiter*, *Mercurius*, and the like. See *Scapula's Lexic.* and *Rous's Archaeolog. Attic.* l. 6. Sect. 1. c. 4. But here the Apostle useth a Word along with *ὥς*, that only denoteth a certain Passion of the Mind; for which, if *E. C.* can, let him produce an Example out of some Greek Author; for I have yet met with none in any that I have read.

Confid. 4.

Sect. 12. *Confid.* 4. Supposing, but not granting E. C. that the Apostle often Swore, and especially in 1 Cor. 15. 31. yet 'His Example
' *then* were not enough to in-
Treatise of Oaths, 'validate to us *now* the Com-
p. 103, 104. 'mand of Christ for the A-
'bolishing of Swearing, no
'more than his *Shaving* of his Head at *Cen-*
'*chrea*, because he had a Vow; or, his *Puri-*
'*fying* himself in the Temple, and *Offering*
'with the four *Jews* that had a Vow; or,
'his *Circumcising* of *Timothy*, because of the
'*Jews*, can warrant us to the observation of
'those *Legal Rites* and *Ceremonies*, which so
'long since are not only *dead*, but *deadly*, as
'the *Fathers* and *Bishop Sanderson* distinguish
'about them. And those that would there-
'fore bring in *Swearing* and *Vows*, might un-
'der the same Colour bring in *Sacrificing* and
'*Circumcising* too.

E. C. p. Ibid. *Your Objections* from Mat. 5. 34, 35, 36, 37. and from James 5. 12. they are all alike insignificant, and nothing to the purpose.

Ans. Our Objections against Swearing are not meer Speculative or Probable Opinions, gathered by Consequences or Deductions from those Places; but they are undoubted Truths plainly and expressly delivered in those very Words of Christ, and the Apostle James: *But I say unto you, saith Christ, Swear not at all; neither by Heaven, for it is God's Throne: Nor by the Earth, for it is his Foot-stool; neither by Jerusalem, for it is the City of the Great King. Neither shalt thou Swear by thy Head, because thou canst not make one Hair*

white or black. But let your
 * Communication be yea, yea;
 and nay, nay: For whatsoever is
 more than these, cometh of Evil,
 Mat. 5. 34—37. But above all
 things, my Brethren, saith
 James, Swear not, neither by
 Heaven, neither by the Earth,
 neither by any other Oath:
 but let your yea, be yea, and
 your nay, nay; lest ye fall into
 Condemnation, James 5. 12.

And therefore they are all
 alike significant, and to the Purpose. For
 they are Plain and Express Scripture, and if
 that is not Significant, and to the Purpose,
 what is? Had E. C. but one Plain and Ex-
 press Scripture in the *New Testament* Com-
 manding Swearing, as here are two Forbid-
 ding it, I am perswaded he would not say it
 was insignificant. But such is the Perverf-
 ness of some Mens Spirits, that when the
 Scripture is expressely against their Opinion,
 rather than Quit or Renounce that, they will
 set themselves against Scripture. And that
 which heightens the Wonder, and at once lays
 open both their Enmity and Hypocrisie; is;
 At the same time, that they obstinately op-
 pose Scripture, they pretend a mighty Vene-
 ration for it. If we urge the Plain Words of
 Christ or his Apostles in Defence of our Do-
 ctrine, and Confutation of theirs; then they
 cry out, We mistake the Scripture, and the
 Text has another meaning; an easie way to
 evade an Argument, but a wrong one, when
 they are not able to Answer it. For our
 parts, we Believe the Holy Scriptures, and
 where

* The Greek is *Λόγος*,
 Word, not *Quia*, which
 properly signifies Communi-
 cation, 1 Cor. 15. 33. And
 therefore Translators gene-
 rally render it by *Sermo*,
 Word. Sit Sermo vester, let
 your Word be yea, yea;
 nay, nay. See the *Vulgar*
Latin, *Beza*, *Castalio*, *Mon-*
tanus, and the *Syriack* and
Ethiopick Versions. The He-
 brew put out by *Hutter* and
 and *Robertson*, hath דְּבָרְךָ
 your Word.

Sect. 12. where they are Plain and Express for a Doctrine, that Doctrine is to be received, as True; and the contrary to be rejected, as False.

It is written said Christ unto the Tempter, *Mat. 4. 4, 7, 10.* quoting plain Scripture to him: And unto a certain Lawyer, questioning, *What he should do to Inherit Eternal Life?* he answered, *what is written in the Law? how readeſt thou?* *Luke 10. 25, 26.* And when the Lawyer quoted Plain Scripture, *Thou ſhalt love the Lord thy God with all thy Heart, &c. v. 27.* Christ ſaid unto him, *Thou haſt answered right, v. 28.* But when we quote Plain Scripture againſt all Swearing, in the Opinion of *E. C.* we are reckon'd to answer wrong; viz, *That which is insignificant, and nothing to the Purpose.* But as Christ himſelf approved of Plain Scripture, ſo did the Apoſtle Paul, who witnessed to ſmall and great, ſaying none other things, than thoſe which the Prophets and Moſes did ſay ſhould come, *Acts 26. 22.* Plain Text was good Proof then, but now it is rejected by *E. C.*

Ome quod loquimur, debemus affirmare De Scripturis Sanctis. *Hierom. Com. in Pſal. 98. 1.*

Ut hæc quæ Scripta ſunt non negamus; ita ea quæ non ſunt Scripta renuimus. *Idem Adverſus Helvidium, Tom. 2.*

Non audiamus, Hæc dico, hæc dicis; ſed audiamus, Hæc dicit Dominus. *Auguſt. De unitate Eccleſiæ, c. 3.*

The Ancient Fathers were ſo zealous for plain Scripture, that *Hierom* testifies, 'That all we ſpeak, 'we ought to affirm from the 'Holy Scriptures.

'As we deny not theſe 'things which are written; 'ſo we reſuſe thoſe things 'which are not written.

Auguſtin adviſes, 'Let us 'not hear, *theſe things I ſay,* 'theſe thou ſayeſt, but let us hear, *Theſe things ſaith the Lord.* 'Hear

'Hear what *Christ saith*,
'hearken to what the *Truth*
'*speaketh*.

'Hear this, *The Lord saith*
'*it*; and not this, *Donatus*,
'or *Rogatus*, or *Vincentius*,
'or *Hilary*, or *Ambrose*, or
'*Augustin saith it*; but the
'*Lord saith it*.

'For when the Lord is si-
'lent, who of us can say, It
'is this or that? Or, if he
'dare say so, how doth he
'prove it?

'I require the voice of the
'Shepherd. Read me this out
'of the Prophet: Read it me
'out of the Psalm: Read it
'out of the Law: Read it out
'of the Gospel: Read it out
'of the Apostle.

Ambrose Treating of the
Incarnation saith thus; 'I
'would not have you to be-
'lieve us: Let the Scripture
'be read. I say not of my
'self, *In the Beginning was*
'*the Word*, but I hear it. I do
'not make it, but I read it.

And to the Emperor *Grati-
an* he saith, 'Let our Judg-
'ment stand apart, and Let
'us ask *Paul* the Question.

Thus these Fathers were for Plain Scrip-
ture Proof; and so far as they were faithful
in keeping thereunto, who ever, among Chri-
stians, censured them for so doing? But we

I

who

Audi Christum dicentem,
audi Veritatem loquentem.
August. in Psal. 57.

Audi, dicit Dominus: Non,
dicit Donatus, aut Rogatus,
aut Vincentius, aut Hila-
rius, aut Ambrosius, aut
Augustinus; sed, dicit Do-
minus, *August.* Epist. 48.

Nam cum Dominus tacue-
rit, quis nostrum dicat, Illa,
vel illa sunt? aut si dicere
audet, unde probat? *August.*
in *Johan.* Tract. 96.

Ego vocem Pastoris inqui-
ro. Lege hoc mihi de Pro-
pheta: Lege de Psalmo:
Recita de Lege: Recita de
Evangelio: Recita de Apo-
stolo. *August.* de *Pastoribus*,
c. 14.

Nolo nobis credatur;
Scriptura recitetur. Non
ego dico a me, In principio
erat Verbum, sed audio.
Non ego effingo, sed lega.
Ambros. de *Incarnat. Dom.*
Sacrament. c. 3.

Faceſſat noſtra ſententia;
Paulum interrogemus. Idem
ad Grat. Imperat. Lib. 1.
c. 17.

Sect. 12. who tread in their steps, wherein they followed Christ, cannot escape the Lash of our Opponent; Plain Scripture Proof against all Swearing, is with him no Proof at all, and the Express Prohibition of *Christ* and the Apostle *James* is made to speak in Favour of some kind of Swearing by his mistaken and wrested Interpretation, as shall be shewn hereafter.

But before I pass on to that, it will not be amiss to remind him, that *Bishop Burnet*

Exposr. of 39 Articles, Art. 39. P. 395. Ed. 2.

thought there was some weight in our Objections from *Mat. 5.* and *James 5, &c.* 'It must, saith he, be confessed, 'that these Words seem to be so Express and 'Positive, that great Regard is to be had to a 'scruple, that is founded on an Authority 'that seems to be so full.

E. C. p. 17. 1. Those Words may be taken in the Common Sense, as a Prohibition of all vain Swearing in our ordinary Communications. And in this sense they are nothing at all against us, who agree with you therein.

Ans. Now he is come to Expound the Words of Christ and the Apostle James, and how well he hath perform'd that Undertaking will be seen by and by. For in order to a full discovery of his Mistake or Perversion of their Words, the other Member of his distinction is to be considered, which is as followeth.

2. *These words, saith he, may be taken in a more restrained sense, directing us to the manner of Swearing, which must not be by the Creature; as Heaven, or Earth, or Jerusalem, or by the Head, &c. But by the Creator only; according*

according to the Divine Law, Deut. 6. 13. Sect. 12. 10, 20. And hence the Injunction was; Not to Swear by the Names of the Gods of the Gentiles, Josh. 23. 7. God reserving this as a Service to himself only. For, saith he, I have Sworn by my self; the Word is gone out of my mouth in Righteousness, and shall not return, That unto me every Knee shall bow, and every Tongue shall Swear, Isa. 45. 22, 23.

Ans. So that the Summ of what he saith, is, That the words of Christ and the Apostle James do contain a Prohibition of all Vain Swearing in our Ordinary Communications, and of Swearing by the Creature; which, saith he, must not be; but by the Creator only. That is, Men may Swear by the Creator, except in their Ordinary Communications, notwithstanding this Prohibition. This being the Substance of what he saith, I return to it the following Answer.

1. The Words of Christ and James prohibit not only all Vain Swearing, but also all Serious Swearing in Ordinary Communication. This I thought necessary to observe to E. C. because he mentions only Vain Swearing, as prohibited, in the first Part of his Distinction, whereby he has opened a Door to serious Swearing in Ordinary Communication; which I suppose was an Oversight, and upon second Thoughts will be retracted by him. For Serious Swearing is forbidden as well as Vain Swearing. And this will appear, by comparing and considering the Context. At 33 ver. of Mat. 5. Christ saith, *Ye have heard that it hath been said by them of Old Time, Thou shalt not Forswear thy self, but shalt per-*

Sect. 12. *form unto the Lord thine Oaths.* Where reference is made unto Serious Oaths which were allowed to them of Old Time, as likewise unto Perjury, which was strictly forbidden. And then follows in the next Verses,

1. A Prohibition of those very Oaths, and,

2. Of all other Oaths. But I say unto you, *Swear not at all, &c.*

Agreeable to which Doctrine of Christ, the Apostle James says, *But above all things, my Brethren, Swear not; neither by Heaven, neither by the Earth, and for ever to put to silence all Pleas to the contrary, he adds, neither by any other Oath, James 5. 12.*

2. The direction of Christ and the Apostle James is not so much about the *Manner of Swearing*, as about *Swearing* it self. For whereas there was a Command for some *Swearing* in Old Time, all *Swearing* is expressly forbidden now. *Swear not at all*, saith Christ; *Above all things, Swear not*, saith James, *neither by Heaven, neither by the Earth, neither by any other Oath.* 'Tis as plain a Prohibition of *all Swearing*, as *Lye not*, Col. 3. 19. and James 3. 14. *Curse not*, Rom. *Do not commit Adultery, Do not Kill, Do not Steal, do not bear false Witness, defraud not*, Mark 10. 19. are Prohibitions of *all Lying, Cursing, Adultery, Murder, Stealing, Bearing False Witness, and Defrauding.* And yet we see how bold E. C. is with so plain a Prohibition of *all Swearing*, expounding it in direct Contradiction to Christ and the Apostle James. Christ says, *Swear not at all*, and James says, *Swear not*: But E. C's Discourse speaks in opposition to them both, *Swear in some Cases.*

Thus

Thus the Command of Christ is made in Sect. 12. a great Measure void by *E. C.*'s Misinterpretation. Suppose he should make as bold with the other Prohibitions before mention'd, and Expound them after the same loose Rate, he hath done this; what sad Work would he make of it? The Consequence of such wretched Perversion of them would be, That *Lying, Cursing, Adultery, &c.* in a common sense are forbidden, but in a restrain'd sense, to wit, in some Cases commanded; a thing most impious and abominable.

Some Papists have profanely compared the *Holy Scriptures* to a *Leaden Rule*, and a *Nose of Wax*: And what less does *E. C.* make of *Mat. 5. 34, &c.* and *James 5. 12.* by his mistaken and presumptuous Exposition?

Lindani. Panopl.
l. 1. c. 22.
Pighij Hierarch. l.
3. c. 3.

3. We are forbidden not only to *Swear by the Creature*, to which *E. C.* restrains the Prohibition; but we are forbidden also to *Swear by the Creator*, which he denies. For besides the Prohibition, *Swear not at all*, *Mat. 5. 34.* and the Command, *Let your Communication, or rather Word, be yea, yea; nay, nay, v. 37.* which *Junius* thus explains; 'What ye affirm, barely affirm it; and what ye deny, barely deny it: Our Blessed Saviour shows, that *Swearing by the Creature*, is *Swearing by God himself*.

Quod affirmatis, nude affirmetis; quod negatis, nude negetis, Junius in Notis, ad Mat. 5. 37. in Bezae Test. Nov.

For thus he in reprehending the Folly and Blindness of the *Scribes* and *Pharisees* about *Swearing*, opens and determines the Matter, *Who so shall swear by the Temple, sweareth by*

Sect. 12. *it, and by him that dwelleth therein. And he that shall swear by Heaven, sweareth by the Throne of God, and by him that sitteth thereon, Mat. 23. 21, 22. whereby 'tis plain, that he who swears by the Earth, swears by the Creator of it; he who swears by Jerusalem, swears by the Great King of it, who is God; and he who swears by his Head, swears by him that*

Siquis juret per Vitam, per Animam, per Caput, per Salutem, &c. perinde est ac si diceret, per illum Deum cui Vitam, Animam, Caput debeo; a quo salutem expecto, &c. De Juram. Obligato Praelect. 1. Sect. 4.

made it. Hence, saith Bishop Sanderson, 'If a Man swear 'by his Life, by his Soul, by 'his Head, by his Salvation, &c. 'Tis as much as 'as tho' he should say, I 'swear by that God to whom

'I owe my Life, my Soul, my Head, from 'whom I expect Salvation, &c. So that E. C's. restricting of the Prohibition of Swearing, to Swearing by the Creature only, is contrary to the Interpretation of Christ himself; and therefore not to be regarded.

The Texts he brings to prove Swearing by the Creator to be according to the Divine Law, are all Old-Testament-Texts, which concern a Dispensation which is ended in Christ, and therefore fail of that Proof he aims at by them, *Deut. 6. 13. and 10. 20. no further affect us under the Gospel, than as Christ himself has explain'd them, Mat. 4. 10. who omits the word Swear, and gives this as the full sense of the old Law, to be observed now under the Gospel, Thou shalt worship the Lord thy God, and him only shalt thou serve. Joshua 23. 7. injoyning the Children of Israel in his Time not to Swear by the Names of the Gods of the Gentiles, doth not imply a reservation of that as a Service*

to God himself, to be perform'd by us at Sect. 12. this day. For the Dispensation being changed, a period is put to all *Swearing*, as to us, who are expressly forbidden it by Christ. *Isa.* 45. 23. *Every Tongue shall Swear*, is rendered by the Apostle *Paul* in two places by Confession, *Every Tongue*, saith he, *shall confess to God*, *Rom.* 14. 11. and *every Tongue should confess, that Jesus is the Christ, to the Glory of God the Father*, *Phil.* 2. 11. Where by the Apostle's changing of the Word *Swear*, into *Confess*, it is very evident, that 'Confession under the Gospel is
'made equivalent with an
'Oath under the Law, as is
'truly observ'd by * *Samuel*
'*Fisher*, and † *Francis How-*
'*gill*.

* Answer to Bishop Gauden, p. 72. in *Calce Oper:*
† Oaths no Gospel Ordinance,
but prohibited by Christ, in Answer to Dr. Smallwood, p. 682.

Again, if we consider, that the Apostle who said, he used Plainness of Speech, and declared the whole Counsel of God, yet used the Word *Confess* instead of *Swear*, and in all his Writings never Commanded or Exhorted to Swear, or Reproved any for not *Swearing* by the *Creator*, it may be safely concluded, that his rendring the Word of the Prophet was according to the Mind of Christ, who says, *Swear not at all*, *Mat.* 5. 34.

I shall add a few Testimonies against Swearing out of some Ancient Christian Writers, and close this Section.

Justin Martyr, who is said by * *Dr. Cave* to have lived Anno 155. in his second Apology for the Christians to the Emperour *Antoninus Pius*, writeth thus.

* Chronological Index to Primitive Christianity.

Sect. 12.

Περὶ δὲ τῆς μὲν ὀμνύναι
 ὅλως, τὰληθῆ δὲ λέγειν ἀεὶ
 ἔως παρεκελεύσατο; Μὴ ὁμό-
 σησῇ ὅλως ἔσω δὲ ὑμῶν τὸ Ναὶ,
 καὶ καὶ τὸ ὐ. τὸ δὲ περιῶδον
 τέλων ἐκ τῆς πονηρίας. Just.
 Martyris pro Christianis ad
 Antoninum Pium Apologia 2.
 p. 63, Edit. Coloniae, 1686.

* Chronol. Index,
 &c.

Book of Idolatry, speaks positively against
 Swearing.

† Taceo de perjurio, quan-
 do ne jurare liceat. Tertul.
 de Idololatria, Cap. 11.
 p. 91. Quidam Lutetiae Pa-
 risiorum, 1675.

* Praescribit Christus non esse
 jurandum, Ibid. cap. 23. p. 99.

Le Prieur in his Notes upon Tertullian's
 Apology, Chap. 32. p. 28. saith,

Sibi omni juramento in-
 terdictum esse agnoscerent
 Christiani.

Ὁρκεῖτε περὶ παντός
 ἁπείσω — ἔσω ὑμῶν τὸ
 ναὶ, καὶ τὸ ὐ, &c. Strom.
 l. 5. p. 596. Edit. Coloniae,
 1688.

Ὁ δὲ ἄπληξ πιστός, πῶς, ἀν-
 ἐαυτον, ἀπιστον παράχρησι ὡς
 καὶ ὅς τις δεῖσθαι, καὶ δὲ
 ἐμπέδως καὶ, καθορισμένως
 ὅρκον εἶναι τέτω τὸν βίον;---

‘ That we should not Swear
 ‘ at all, but always speak the
 ‘ Truth, Christ hath thus com-
 ‘ manded. Swear not at all, but
 ‘ let your Yea be Yea, and your
 ‘ Nay Nay; for whatsoever is
 ‘ more than these cometh of
 ‘ Evil.

Tertullian, placed by * Dr.
 Cave to the year 1698. in his

‘ † I do not mention Perju-
 ‘ ry, saith he, seeing it is not
 ‘ lawful to Swear.

‘ Again, * Christ command-
 ‘ mandeth that we must not
 ‘ Swear.

‘ That the Christians
 ‘ did acknowledge that they
 ‘ were forbidden all Swear-
 ‘ ing.

Clemens Alexandrinus, Con-
 temporary with Tertullian, ad-
 viseth, ‘ That an Oath be ab-
 ‘ sent from every matter. —
 ‘ And that Men's yea be yea,
 ‘ and their nay be nay.

‘ For he that is once a Be-
 ‘ liever, how shall he so far
 ‘ render himself an Unbelie-
 ‘ ver, as to need an Oath,
 ‘ and not rather that his Life
 ‘ be as firm and positive as an
 ‘ Oath. —

*Tis

'Tis sufficient therefore for him, to add either to his Affirmation or Denial, *I speak Truly*, for the satisfaction of those who discern not the certainty of his Answer. For he ought, I think, to have a Life so worthy of Belief among those that are without, as that no Oath should be required of him: *the same purpose.*

Origen, who lived near the Beginning of the Third Century, in his Commentary on *Jer. 4. 1, 2.* tells us, * 'That this is a Reproof of them that did not Swear in Judgment, but without Judgment: Howbeit we know, saith he, that the Lord said unto his Disciples, *But I say unto you, Swear not at all.* Perhaps formerly it behooved them to Swear in Truth, Judgment and Righteousness; that after any had given proof of his Integrity, he might be thought worthy of being believed *without an Oath at all.* But once having *yea*, he needs no Witnesses that it is *yea*; and having *nay*, he needs no other Evidence to prove that it is *nay*.

Cyprian, who lived about the middle of the same Century, in his Third Book of *Testimonies* to *Quirinus*, who desired him to draw out of the Holy Scriptures certain Heads belonging to the Christian Religion, sets down this for the 2th Head, *We must not Swear*; quoting the words of Christ, *Mat. 5. I say unto you, Swear not at all; but let your word be yea, yea; nay, nay.*

Ἀρκὴ τοίνυν αὐτῶ, ἥτοι τῇ συγκατάθεσει ἢ τῇ ἀρνήσει προδεῖναι τὸ ἀληθῶς λέγω, εἰς παράστασιν τῶν μὴ διορῶντων τὸ βέβαιον τῆς ἀποκρίσεως· ἔχων γὰρ οἷμαι χρὴ πρὸς μέν τες ἔξω τὸν βίον ἀξιοπίστον, ὥς μὴδὲ θεκὸν αἰτεῖσθαι. *Clem. Alexandrinus Stromat. l. 7. p. 728, 729. Edit. Coloniae, 1688.*

Taylor, edit. of Alex. Lib. of Prop. Feb. 19. p. 246. Edit. 1647.

* See *Treatise of Oaths, p. 50, 51.*

Dico vobis, non jurare in totum. Sit autem sermo vester, Est, Est; Non, Non. *Testimoniorum ad Quirinum, l. 3. p. 50. Edit. Amstelodami, 1700.*

Basil,

Sect. 12. *Basil*, who lived about the middle of the Fourth Century, in his Commentary upon these Words in *Psal.* 14. (according to the LXXII) *Qui jurat proximo suo, & non decipit*, He that Swareth to his Neighbour, and deceiveth him not, *saith*,

* Jura- * ' An Oath seemeth to be allow'd to a
mentum ' Perfect Man, among those Vertues which
homini ' adorn him; but in the Gospel it is altoge-
perfecto ' ther forbidden.
inter eas ' *virtutes,*

quæ illum decent, concedi videtur: in Evangelio verò prohi-
bitur. Note, I cite this in Latin, because Vossius from whom I
take this passage, quotes him so, in Hist. Pelag. l. 5. par. 2. An-
tithesis 1.

The Author of the *Imperfect Work* upon
Mat. in Homily 12. after a long dissertation a-
gainst those that either Swear,

or command others to Swear,
Et benè jurare peccatum est. Vossius, Ibid. *saith*, ' Even to Swear well
' or truly is a Sin.

Theophylact, who lived, as some reckon, in
the Ninth Century, and gives the sense of
Chrysostom, whose *Epitomator* he was, *saith*,

Τὸ ὀμνῆναι, πειρασὸν ὄν
παρὰ τὸ ναὶ, καὶ τὸ οὐ, τῷ
διαβόλῳ εἰν. ἀλλ' ἐρεῖς ὅτι
καὶ λοιπὸν ὁ νόμος Μωσέως,
κελεύων ὀμνῆναι, πονηρὸς ἦν;
μάθῃς ὡν, ὅτι καὶ ἦν πονηρὸν
τότε τὸ ὀμνῆναι, μετὰ δὲ
χειρὸν, ἐς τὸ πονηρὸν, ὥσπερ
καὶ τὸ πειτεῖν, καὶ
ἀπλῶς τὸ Ἰουδαῖον.
Theophylact. in Mat. 5.

' To Swear, it being more
' than yea, and nay, is of
' the Devil. But thou wilt
' say then, was the Law of
' *Moses* Evil, which Com-
' mandeth to Swear? Learn
' therefore, that it was not
' Evil to Swear then, but af-
' ter Christ it is Evil, as it is
' also to be Circumcised; and
' simply to Judaize,

Thus we see in what sense these Ancient
Writers understood our Saviour's Prohibition

of Sweating; they did not distinguish and Sect. 12. expound it, as *E. C.* doth, in favour of some sort of Oaths, but they took it *Simply* and *Plainly*, as Absolutely forbidding *all manner* of Swearing. And as this was their sense, and of other Christians generally for the first Three hundred years after Christ, so it is ours, tho' reproachfully called a *Wild Sense* by *E. C. who proceeds*;

P. 17. *By what then hath been said, your Infallibility appears to be a Cheat, your disallowing all War, and all Swearing, to savour more of Policy than of Piety, and that all three are expressly contradicted by the Scriptures.*

Answ. He should have added some Explanatory Terms after *All War*, and *All Swearing*; for there is a War of a Spiritual Nature, against Sin and Satan, which the Scriptures commend unto us to be engaged in under the Banner of Christ Jesus, the Captain of our Salvation; a War managed not with material Weapons, but with the Armour of God; not with Garments rolled in Blood, but in Righteousness and Holiness. And Blessed are all they that so Fight in this War, that they may come to know a Victory over all their Spiritual Enemies. It is not all War Absolutely and Indefinitely speaking, that we disallow, but War with Carnal Weapons which *E. C.* should have mentioned. Neither do we condemn Swearing under the Old-Testament-Dispensation, but All Swearing under the New, Christ having therein expressly forbidden it.

Judge now whether this *savours more of Policy than of Piety*, unless *E. C.* will count it Policy to obey the Command of Christ,
and

Sect. 12. and Piety to disobey it. But since he is pleased to indulge his Fancy in this kind of Speculation, I demand of him, since he and those of his Order, to wit, the Clergy, are so much for Fighting, upon what Grounds they are not compellable to serve in the Wars in their own Persons? They are Exempted from Military Services, both by the Pope's Canon-Law, and the Laws of the Land; but *Quâ Scripturâ*, by what Scripture are they exempted more than other Persons? Piety is indeed pretended by them, but the real Design seems to have had it's Rise from Policy, tho' covered with the Cloak of Religion. And that which was their Policy at first, in Process of Time became their Priviledge, and now they Claim it as a Right appertaining to their Order; whereby they shelter themselves from those dangerous Storms, which many of them are not wanting to stir up others to run into. *Erasmus* made the Observation in his Time, in a Dialogue between *Georgius* and *Livinus*.

Li. Non desunt Theologi, qui frigidam suffundant, & ad hos tumultus classicum canant. *Geo.* Istos ego statuerim in primâ Acie. *Li.* At illi sibi cavent post principia. *Erasmi Coll.* percontandi reducem.

' *Li.* There are some Divines, saith he, that blow up the Coals, and sound an Alarm to these Tumults. *Geo.* I would set these Men in the Front of the Battle. *Li.* But they take care of their own safety.

As for our parts, in that we decline all Wars and Fighting with Carnal Weapons, we are not acted by any Worldly Policy, but moved by true Piety towards God, and sincere Love to our Neighbour; not to ease or

save

save our Bodies from Danger, but to keep Sect. 12.
our Consciences void of Offence both towards
God, and towards Men. For seeing Christ
hath commanded us to *Love our Enemies*, we
believe it is our Duty to do nothing, that is
inconsistent therewith.

The Infallibility *E. C.* calls a *Cheat*, is
that which the Scriptures of Truth give Te-
stimony to. See *Isa.* 59. 21. *John* 14. 26. &
16. 13. 1 *John* 2. 20, 27. & 4. 13. yea, what
his own Church acknowledges in several of
her *Collects*, as hath been shewn, *Sect.* 10. viz.
A being Inspired, Sanctified, Lead, Guided,
and Govern'd by the Holy Ghost; a being Filled
with it, having a Right Judgment from it in
all things; Power to Think and Do always such
things as be rightful, and our Hearts directed
and ruled by it in all things, Sect. ibid.

Now this being the Infallibility, and none
other, that is pleaded for by us, in terming
it a *Cheat*, he reflects not only upon us, but
upon the Holy Scriptures also, not sparing his
own Church, whereof he is a
Minister, and which in * *ano-*
her Place he styles *The best Re-*
formed Church in the World.

* *Quakers Pedi-*
gree Trac'd, p. 37.

SECT.

S E C T. XIII.

Of making Laws. The Quakers make no Laws, but see to put those in Practice which Christ hath taught them.

E. C. p. 17. *The next Thing you undertake to Answer, is Mr. L.'s Charge against you, for making Laws without the Leaves of your Superiours.*

And will they, saith he, say that this is consistent with their Allegiance? Quak. a Compl. p. 89. to which you reply. In plainness I answer, yea. V. of B. farther Cor. p. 2. wherein you fully own the Charge.

Ans. 'Tis not p. 2. but p. 20. where that Answer is. Nor doth the Answer relate to making of Laws, but to the Charge of being bad Subjects, because we take Freedom to meet at the City of London, as will appear by citing R. V.'s words; 'If meeting, saith he, 'or holding Religious Assemblies in the City 'of London, in a Peaceable manner, for the 'Service of God, the Promotion of Piety, and 'Acts of Charity, for which we have Toleration from the Government, and are Humbly Thankful, and Bless God for that 'Mercy, and Prize the Providence that affords it; and have been careful to do nothing, that would Administer any just 'Occasion for them to deprive us of that 'Liberty: If our Meeting, as aforesaid, for 'the Ends mentioned, render us Bad Subjects,

' we

we dare not forbear the Assembling of our Sect. 13. selves together, if as much Suffering, by reason thereof, should attend us, as the *Vicar* can wish, or we have met with.

‘Now, saith the *Vicar*, *What Answer will they make to this?* will they say, *’Tis consistent with that Allegiance owing from Subjects to their Lawful Sovereign?* I am willing (saith the *Vicar*) to stand by their own Opinion.

‘To which then saith *R. V.* in plainness I answer, yea. And now let him keep his Word, and trouble himself no further therein. *Vic. of Banbury further Corrected*, p. 20.

Is here any owning of the *Vicar*’s Charge as represented by *E. C.* viz. A making of Laws without the Leave of our Superiours? No, not a word of that in *R. V.*’s Answer. But the matter he Answers to, is the Freedom of Meeting at the City of *London* for the Ends above-mentioned; and acknowledges that that is not inconsistent with the Allegiance owing from Subjects to their Lawful Sovereign.

And as *R. V.* is clear of this Charge, so of that which follows in *E. C.*’s next words, p. 18. viz. *his Contradicting of G. F. who thus saith*: ‘For any Party of Men under a Government, to make Laws, not being Lawfully Authorized so to do, for binding of others; and thereunto to require Obedience, is the setting up themselves above the Law, and treading it under their Feet, and rendering them, whom they so bind, Vassals. And so it is Treason. *West Answering to the North*, p. 80. For *R. V.* meddles not with the Civil Legislature. And for a full An-

swer

Sect. 13. swer to this Passage of G. F. which E. G. says, B. L. urged with some warmth against R. V. I shall here transcribe George Whitehead's Words in his *Brief Examination of a*

Truth and Innocency Vindicated,
p. 67.

Defaming Pamphlet, without Author's Name to it, reproachfully stiled, *Some few of the Quakers many horrid Blasphemies, &c.*

' 'Tis probable, saith he, these *Persecutors* think, they have given us a *deadly Blow* with this Passage, and therefore have put *Treason in great Letters*. But they greatly misapply and pervert the same. For being Printed about the Year 1656. it was directly intended as a Stroke upon the *Persecuting Justices* and *Magistrates* in those Times in the *West of England*, who, contrary to *Magna Charta*, Chap. 29. and the *Fundamental Laws* and *Liberties* of this Nation, did in their own *Arbitrary Wills*, issue out *Orders of Sessions*, or *Warrants*, to *Apprehend* and *Imprison* our *Friends*, and so to *Confine* them, and *Bar* them from *Travelling* on the *High-ways*.—'Twas against such, and those their *Arbitrary* and *Unwarrantable Proceedings*, that the said Passage (perversely cited against us) was directly intended and levelled.

As we are not a People, whose Principle is to *make Laws*, without the *Leave of our Superiours*; so it never was, nor is our Practice. We are a Religious and Christian Society, and as such, we have our Meetings in the Name of Jesus Christ, whose Presence is in the midst of us, as we in Humility wait upon the Lord. And as all Societies

ties

cieties have some Laws or Orders for the Go- Sect. 13.
 vernment thereof, so have we; but we do not
 assume to our selves a Power to make them.
 That which we do is, as *George Whitehead*
 says, 'To see those put in Practice, which *ib. p. 41.*
 Christ our Head and Lawgiver hath taught ^{42.}
 us, and revealed to his Servants, and that
 agreeable to the Holy Scriptures of Truth,
 and no ways injurious to the Outward Go-
 vernment; but for the promoting of Truth
 and Righteousness in the Earth, and as Fel-
 low-helpers in Christ, provoking one ano-
 ther to Love and good Works.

E. C. proceeds from *making of Laws*, to
Securing our Doors in plain defiance of an Act
of Parliament to the contrary.

But this is as great a Mistake as the former;
 for the Act of Parliament doth not forbid us
 to *Secure* our Doors, but to *Lock, Barr* or
Bolt them, when we meet together for Reli-
 gious Worship, which we never do.

E. C. p. 18. Finally—Mr. L. tells you, that
let your Conversations be what they will, your
Heretical Blasphemous Doctrines ought to be
Censur'd and Condemn'd. Quak. a Compl. p. 92.
To which you thus Answer; what (say you)
shall men of Sober, Honest and Just Conversa-
tions be Censured and Condemned? Away, a-
way Mr. V. this savours too rank of Pharisa-
ical Pride and Hypocrisie.

Ans. Doth speaking of Truth savour of
 Pharisaical Pride and Hypocrisie? Certainly
 Men may declare their Innocency without
 being guilty of either. If Men know them-
 selves to be of Sober, Honest and Just Con-
 versations, doubtless they may assert it, when
 occasion requires. The Apostle Paul, when
 K Festus

Sect. 13. *Festus* said unto him, *Thou art beside thy self, much Learning hath made thee mad;* answered, *I am not mad, but speak forth the words of Truth and Soberness,* Acts 26. 24, 25. And when he said, *Our rejoycing is this, the Testimony of our Conscience, that in simplicity and Godly sincerity, not with fleshly wisdom, but by the Grace of God we have had our Conversation in the World,* 2 Cor. 1. 12. Again, *ye are Witnesses, and God also, how Holyly and Justly, and Unblameably we behaved our selves among you that Believe,* 1 Thes. 2. 10. And did this favour of Pharisaical Pride and Hypocrisie? *Porphyry* and *Julian*, those bitter Enemies of Christianity, accused him thereof; but what Man that truly fears the Lord, and works Righteousness, will either Tax him therewith, or those that are Followers of him, as he was of Christ? *Luke* 18. where the Proud *Pharisee* justified himself, and condemned the poor *Publican*, is remote to the Case in Hand. For we are not of those who exalt themselves, but we desire to be Abased in the sight of the Great God that made us. And as to 2 Cor. 10. 18. *Not he that commendeth himself is approved, but whom the Lord commendeth.* Our Practice, Blessed be the Name of the Lord, who assisteth us by his Grace and Holy Spirit, is an exemplification of this Text. For we do not commend our selves, upon any account of our own Worth or Righteousness, but desire to be found approved and accepted for, and in the Righteousness of Christ only.

E. C. p. 19. *But to come Home to your Argument. By this your Answer, it seems that the Devil himself, when he Preacheth Heresies*
and

and Blasphemies, must not be Censur'd and Sect. 13.
 Condemn'd, provided, he has but the Impu-
 dence and Skill to put them off in the Cheating
 Habit of an Angel of Light. In which Myster-
 ious Craft, both he and his Ministers are all
 compleat and perfect Artists.

Ans. His coming Home to the Argument
 now, shews he was not come to it before.
 But what if his coming Home be as little to
 the Purpose, as his Wandring Abroad? and
 his Instance of the Devil's Preaching, as im-
 pertinent as his Charge of Pharisaical Pride
 and Hypocrisie? For is there any congruity
 in the comparison, any similitude between
 Men of Sober, Honest and Just Conversati-
 ons, and that Infernal Spirit, who is the E-
 nemy of all Righteousness, and true Holiness?
 But since he is fallen upon this odious and un-
 charitable Comparison, and rather than suffer
 us to escape his Censure and Condemnation,
 who Preach the Truth as it is in Jesus, will
 parallel us with the Devil himself, when he
 preacheth Heresies and Blasphemies; All that
 he will gain thereby will turn to his own In-
 famy, as their Reproaching of Christ did to
 theirs, who said, *He was a Samaritan, and
 had a Devil.* A Blasphemous Slander in it
 self, and design'd to blast his Reputation of
 being the true Messiah, the Christ of God, but
 providentially turn'd to his own glory, and
 the shame and confusion of his Blasphemers.

But did *E. C.* ever hear the Devil himself
 Preach Heresies and Blasphemies in the
 Cheating Habit of an Angel of Light? if he
 did, let him tell the time when, and the Place
 where. But if he hath not *heard* him Preach,
 his Brother *L.* can inform him how he may

Sect. 13. know him notwithstanding; for the Vicar hath observ'd, that 'tis said, *The Devil, tho' he disguises himself, is known by his Cloven Feet.* See *Quakerism* a Complication, &c. p. 76. And if the Devil deserves to be censur'd and condemn'd for Preaching Heresies and Blasphemies, before whose Court is he to be Convened, and what manner of Process is to be used against him? Again, if he and his Ministers are all such compleat and perfect Artists at that Mysterious Craft, as E. C. says, viz. of Preaching Heresies and Blasphemies in the Cheating Habit of an Angel of Light; what means he by that Proviso in these words, Provided he [viz. the Devil] has but the Impudence and Skill to put them off? He one while doubts of his *Impudence and Skill*, and by and by concludes him a *Compleat and Perfect Artist* at that Work. A plain Eviction of E. C.'s Ignorance, as well as Inconsistency with himself.

E. C. p. 19. *If you know any thing of moment overlooked by me, I am ready to receive your Complaint; and to give you full satisfaction. But I profess sincerely, upon the most curious and exact search I can make, I can find nothing but what will to you, and your Cause, prove to be like a Rotten Aking-Tooth (i. e.) both Troublesome and Useless; Troublesome for you to defend; and useless to your Cause, when you have done all you can to defend it; and therefore as such I dismiss it.*

Ans. But I shall not dismiss it so; for 'tis his own Cause that hath proved like a Rotten Aking Tooth; both Troublesome for him to defend; and useless to him, when he hath done all he can, to defend it. He tells R, V. that

that if he knows any thing of moment overlook'd Sect. 13.
 by him, he is ready to receive his Complaint,
 and to give him full Satisfaction. But I pro-
 fess sincerely—I can find nothing. This is a
 frank offer, and for the helping of his Me-
 mory, I do tell him, that he hath overlooked
 or omitted several things of moment; as,
Taking of Money for Marrying and Burying of
People, Sprinkling of Children, Churching of
Women, Sueing at Law, and Imprisoning the
Bodies of Men, and obtaining Sequestrations a-
gainst them for Non-Payment of Tythes, or not
paying towards the Repair of a House they call
the Church, or for non-payment of a Mortuary,
or for the Surplice, or not paying towards the
Washing of it, or towards a Cushion to Loll on
the Pulpit, or what they call a Communion-
Table or Cloth. These are mentioned by *R. V.*
in Vic. of Banbury Cor. p. 15. where he tells
 the *Vicar*, that he ‘cannot find by Holy
 Scripture, that ever Christ or his Apostles
 directed and appointed any to be proceeded
 against at Law, Cursed, Excommunicated
 out of the Church, Imprisoned for not do-
 ing any of these things; and if the Scrip-
 ture, *saith he*, be the Sovereign Rule of our
 Moral Actions, to try all our Thoughts,
 Words and Deeds by, let these Deeds be
 brought to that Test; and as they are con-
 sistent with the Holy Scriptures, or disa-
 greeable thereto, let them either be counte-
 nanced or condemned. But what saith *E. C.*
 to all these things? He takes no notice of
 them in his *Review*, tho’ reckon’d of great
 moment by several of his *Function*.

Again, *R. V.* tells him, ‘He cannot, by
 the Holy Scriptures find the Sprinkling of

Sect. 13. ' Infants with Water, and Signing them in
 ' the Forehead with the Sign of the Crofs,
 ' and having Godfathers and Godmothers to
 ' Promise and Vow for them, That they shall
 ' forsake the Devil and all his Works, &c. is
 ' the Baptism that Christ hath appointed to
 ' be the only door of coming to his Church,
 ' or that he, or any of his Apostles have said,
 ' who ever pretend to climb up some other
 ' way, than Sprinkling or Dipping Infants,
 ' can never enter into the Church, and ought
 ' not to be numbred amongst the Family or
 ' Household of Faith, *Ibid.* p. 14.

These are things, one would think, that should be of weight and moment with *E. C.* but he lightly passes them over with a short Reprimand to *R. V.* for *spending his Ink and Paper about them*, *Review*, p. 8.

Let *E. C.* now recollect himself, and consider whether he hath not over-looked several things of moment in his *Review*, notwithstanding his Profession to the contrary. And therefore I cannot but remind him of his Promise of giving full satisfaction about them. Wherein if he fails, and of that I have not the least doubt or scruple, his Flourish will come to nothing, but a troublesom and useless Triumph in that *Rotten Aking-Tooth*, he drollingly misapplies to *R. V.* and the Cause by him defended against the *Vicar*.

SECT.

S E C T. XIV.

The Tyrannical Reign and Persecutions Charged upon the Quakers in Pensylvania in America, a meer Fiction and Calumny of their Adversaries.

IN the Title-Page of his Book, E. C. promises his Reader *A Short Abridgment of the History of the Quakers Persecutions for Religion in Pensylvania, &c.* but p. 20. he exceeds his Promise, and Intitules the Remainder of his Book, which is above one half of it, *The History, &c.* From which Title the Reader possibly might expect a True and Exact History, and that things were transacted in that remote Part of the World, just as the Historian confidently relates them: But instead of a True and Exact History, he is presented with a compleat Legend of Notorious Untruths, first devised by the Father of Lyes, and since dispersed by his Children, to defame an Innocent People, and the Truth by them professed and defended against Apostates and other Adversaries. For such is the inveterate Enmity of the Old' Serpent and his Instruments, against Christ and his Church, that no Age or Place of the World where Christ hath had a People, hath been wholly free from their wicked Designs, and mischievous Attempts. And when ever *Persecution* hath been raised against the Church of Christ,

Sect. 14. it hath usually had some specious Pretence, as a Mask or Vizor to put it off. For *Persecution* is so hideous a Monster in its own proper Shape and Lineaments, that it seldom appears bare-fac'd; but wears some disguise to hide, as much as is possible, its cruel Deformity. When *Saul* persecuted the Church of Christ, he was a great Zealot for the Law of *Moses*. And when the Ten first *Persecutions* made such Havock and Devastation among the *Christians*, the Pretence was Reverence for those Idol-Gods the Heathen-Persecutors Worshipped, impiously taxing the Christians with *Atheism*, *Irreligion*, *Profaneness*, and other detestable Crimes. And do not the *Papists*, in those Places where they have Power, make a shew of Zeal for God and *Holy-Church*, even while they Persecute the *Protestants* under that odious and dangerous Name of *Hereticks*? yea, so great is the Subtilty and Malice of *Satan*, that restless Enemy of *Truth*, and the *Faithful Adherers* to it; that to carry on his wicked Designs with the fairer Colour, and greater probability of success, he sometimes instructs his Agents to charge them with *Persecution*, who are the Parties *Persecuted*. Thus *Arimas*,

Διὰ τὴν αἰεὶ νικῶσαν ἀλήθειαν διωκόμενος. *Eriphan. Har.*

In Carceribus & Exiliis quæ pro Fide inferebantur. *Hieron. advers. Rufinum*, lib. 2. Tom. 2.

who denied the Divinity of Christ, complained that he was Persecuted for the Ever-victorious Truth. And *Rufinus*, a great Abettor of the *Origenian Errors*, complain'd of Prisons and Banishments

which were brought upon him and others for the Faith.

And

And much after the same manner, those Sect. 14
very Persons, who were the Authors of those
Troubles in *Pensylvania*, that occasioned so
much Exercise to our Friends there, com-
plain'd of Persecution, and that for Religion
only, when they themselves were the *Perse-*
cutors: And those very Bitter and Violent
too both by Words and Writings. For their
Furious Zeal for Division and Separation pro-
ceeded to that degree of Insolence, that ha-
ving first Aspersed and Reproach'd the Mi-
nistry, they spar'd not to traduce, and in-
veigh against the Government. And when
they had made themselves obnoxious unto
that, through their reiterated Affronts and
Abuses, for which the Law took Cognizance of
some of them, then they cry'd out of Persecu-
tion for Religion, and Printed many Gross and
Palpable Untruths, which they industriously
disperfed both in *America*, and *Europe*, to
palliate that Cause, which in it self was in-
defensible.

From these Prints 'tis probable that *E. C.*
hath Collected his Accounts, as false as the
Authors thereof were in their Relations; and
'tis an insufferable imposition upon the Rea-
der, as well as horrible injustice to our Friends,
that these Untruths should be Printed, and
Reprinted, to their and our (as much as in
him lies) Defamation, which ought either to
be Publickly Retracted, or Buried in perpe-
tual Oblivion.

But since *E. C.* hath pick'd up these False
Stories against our Friends in *Pensylvania*, in
whom he endeavours to traduce us here; I
shall attend him in his several Movements or
Gradations, and to each of them, that seem
to

Sect. 14. to be of any moment return a full and Satisfactory Answer: Wherein I shall observe a Method far different from his; I shall produce Authorities for most of my Answers, whereas he hath generally failed in doing of that throughout his Charges, except in three Instances. And that is a great Fault in one that takes upon him to be an Historian, viz. not to mention his Authors, especially where he cannot pretend himself to have been either an Eye or an Ear-Witness. Matters of Fact ought to be well attested, or what Credit is to be given to the Relation of an Adversary? One whose Pen takes Liberty to gather up what Untruths he meets with, and confidently publishes them for undoubted Verities. For a Proof whereof, not only this *History*, but his *Quakers Pedigree Trac'd*, are referred to as Notorious Instances.

E. C. p. 21. Our English Laws and Acts of Parliament they ridicul'd; The King's Commissioners they despised, and his Commissions also.

Answ. The Charge is great, but the Proof Lame and Defective. For the private Acts of one or two particular Persons in a Government, supposing but not granting it were as *E. C.* relates, ought not to be Charg'd upon the Government it self. For Male-Administrations in Subordinate Magistrates often fall out in all Governments; and yet not the Government, but those Subordinate Magistrates are accountable for such Male-Administrations; except they were Authorized or Countenanced by the Government therein, which *E. C.* neither asserts nor proves by any Authorities, in his Instances in *Anthony Morris a Justice of Peace*, and *David Lloyd Clerk of the*

the Court, except his own *Say-so*, which is no Sect. 14.
sufficient Evidence.

E. C. p. Ibid. Nor was their Reverence for
God's Laws, any greater than for ours, as shall
next appear by the Doctrines preached by
them.

Answ. And if he makes out this Charge no
better than he doth the former, which is no-
thing at all to the purpose, their Reverence
for the Laws of God remains Firm and Un-
shaken; notwithstanding his invidious Ac-
cusation.

S E C T. XV.

*Two Positions concerning Faith in
Christ without us, rightly Stated,
and S. Jennings and Thomas
Lloyd Vindicated from the Asper-
sion cast upon them in relation to
that Faith.*

E. C. p. *Ibid.* S. Jennings, formerly Gover-
nour of *West-Jersey*, Preaching at *Phi-
ladelphia*, said, That Friends were not gathered
by the Faith of Christ, as he came outwardly to
die for us; but by Faith in the Power of God
inwardly revealed in us; adding, that Men
may be saved without the Knowledge of Faith in
Christ Crucified.

Answ. Whether S. J. spake these very
words, I have great reason to question; Be-
cause he and his Brethren did often and so-
lemnly

Sect. 15.

State of the Case,
p. 6. *lemnly tell G. Keith, 'That they did Believe all that's Recorded in Sacred Writ concerning our Blessed Saviour? And do rather think they were expressed thus: Friends were not gathered only by the Faith of Christ, as he came outwardly to die for us, &c. especially considering what he says in another place relative to this Subject.*

Ibid. p.
11, 12.

And as to his saying, *That Men may be Saved without the Knowledge of Faith in Christ Crucified*, that is, as *Outwardly*, tho' the Proposition may sound Harsh in the Ears of some, yet it is undoubtedly True, unless Men will obstinately deny God's Omnipotency, and his Universal Love and Grace to Mankind; and peremptorily exclude not only *Little Infants*, dying in their Infancy, *Idiots*, *Distracted Persons*, such as are *Born Blind*, *Deaf and Dumb*, all possibility of Salvation; for they are naturally incapable of this Knowledge, tho' they may live where it is Taught and Profess'd; but also all those *Jews, Heathens and Mahometans*, who have not the *Scriptures*, or Christ outwardly Preach'd to them, and so lie under a simple Impossibility (ordinarily speaking) of having this kind of Knowledge.

E. C. p. 21, 22. *Thomas Lloyd* Deputy-Governour of *Pensylvania*, under *W. P.* said publickly, *That Faith in Christ without us, as he died for our Sins, and Rose again, was not necessary for our Salvation.*

Answ. The Account *S. Jennings* gives of this Matter, is a full and ingenuous Defence

* *State of* of *T. L.* which is as followeth. * *'Because, the Case,* *'saith he, I find him [viz. G. Keith] to*
p. 11, 12. *'Envy*

Envy against a Person, whom I am well assured he *Abuses* and *Misrepresents*; I shall do him that Justice to speak my Knowledge of him, in a Matter wherein he (G. K.) doth highly and frequently Charge him (*Plea, &c. p. 5.*) *many are the Witnesses* (saith he) how at the *School-House-Meeting*, as well as at those other Meetings aforesaid, Tho. Lloyd argued, that Faith in Christ without us, as he died for our Sins, and Rose again, was not necessary to our Salvation. I confess, I was not at that School-house Meeting; but since he refers to other Meetings before, wherein he suggests him to have argued in like manner, I do remember, that at other times, and once especially, I was present at a Discourse relating to that matter; but the Question was not, *Whether Faith in Christ without us, as he died for our Sins, and Rose again, was not necessary to our Salvation?* But, *whether that Faith were indispensably necessary to all Mankind, and that none could be Saved without it, tho' they had not the Means, Opportunity, or Capacity to know or Receive it*; which will include a great Part of Mankind, as namely, all those that have not the use of the Holy Scriptures, nor the Advantage of hearing it Preached to them; which will affect many great Nations, as also all Infants, Deaf and Dumb Persons, &c. But G. K. having affirmed before, That this Faith is indispensably necessary to all, occasioned the Discourse, and carries with it a very Harsh and Uncharitable Judgment upon all that part of Mankind before-mentioned: Which I know not what can palliate,

* Geo. Keith's Notion of Twelve Revolutions (or Transmigrations) of Humane Souls (whether of all or some of them) passing out of one Body into another, to have Twelve Intervals of Life, to accomplish One Thousand Years on Earth: See in G. Whitehead's Postscript to J. Pennington's Quakers clear'd by George Keith, from the false Doctrines Charged upon them by G. K. p. 20.

liate, but the * Strange Notion of the Revolution of Humane Souls. Which makes it more than probable, that they shall have opportunity, one time or other, before the End of the World, of Hearing this Faith and Doctrine Preached, and may receive it, tho' now they Die without it. But this Point must be tenderly touch'd now, because few are ripe for it; yet how far he hath countenanc'd it, is known to many.

Further, he then said to Tho. Lloyd, That if he were not of the same Faith, he could not own him as his Christian Brother, but yet he might be a devout Heathen. Now see the Fallacy of this, he would suggest, that T. Lloyd made the Faith of Christ Crucified a very Indifferent Thing indefinitely; whereas then, and many other times, I have heard him Affirm; That he did Believe it to be our Duty, who had the Advantage of having the Holy Scriptures, and Hearing the Faith preached, to Receive and Believe it. Thus far S. Jennings.

Now let the Reader that is unbiass'd judge, whether E. C. hath not greatly injur'd Tho. Lloyd, whether consider'd as a Christian, or as a Man who acted in so Eminent a Station as Deputy-Governour in Pennsylvania, in Affirming of him after Death with so Black and Antichristian a Character, which while Living, he in no wise deserved.

If Justice requires Satisfaction for a private Injury, what Satisfaction ought E. C. to make;

make; who has so Publickly Traduced an Sect. 15.
Innocent Person when dead, and cannot An-
swer for himself.

S E C T. XVI.

*Of Justification by the Blood of Christ
that was shed at Jerusalem, Ex-
plained and Asserted according to
the Scriptures, and Ancient Chri-
stian Writers.*

E. C. p. 22. John Humphrey also Preaching,
said, That he was grieved to hear some
Men say, that they expected to be justified by that
Blood which was shed at Jerusalem.

Ans. 'Tis very likely, if J. H. spake these
words as he was Preaching, that there was some-
thing else spoken before or after to explain his
Meaning, which his carping Hearers designedly
omitted to render his Doctrine Heterodox.
The Addition of the Particle [Only] after the
word [Blood] makes the expression safe. For
in compleat Justification we are to consider
not only Remission of the Guilt, but also a
Destroying the Power, and Taking away the
Filth or defilement of Sin. Where both these
are witnessed, there is compleat Justification.
By the Blood of Christ that was shed at Jeru-
salem, understanding thereby his Death, and
whole Sufferings preceeding, both Inward
and Outward, including his Obedience, we
are so far Justified, as to be put into a Ca-
pacity of having the Guilt of Sin actually
remitted, through Repentance towards God,
and

Sect. 16. and Faith towards our Lord Jesus Christ, who is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World, 1 John 2. 2. But notwithstanding the Shedding of Christ's Blood; yet none are actually Justified by that Blood. who are not in measure Sanctified by his Holy Spirit. For if the Power of Sin is not destroy'd, and the Filth or Defilement of it is not taken away, by the Powerful and Effectual Working of the Spirit of Christ in Renovation and Sanctification of the Heart, the Blood of Christ, which was shed at Jerusalem, doth not Justifie any. Justification is sometimes opposed to Condemnation; now, as the Apostle saith *There is no Condemnation to them which are in Christ Jesus, who walk not after the Flesh, but after the Spirit, Rom. 8. 1.* And that comes to know the Law of the Spirit of Life, in Christ Jesus, to make them free from the Law of Sin and Death, see ver. 2. So 'tis as true on the other hand, that there is no Justification to them which are out of Christ Jesus, who walk not after the Spirit, but after the Flesh, and witness not in their measures that Freedom from the Law of Sin and Death, which is effected by the Law of the Spirit of Life in Christ Jesus.

Men must first come to know and witness Christ to be their Saviour, saving them from Sin, before they can truly apply to themselves the Benefits of his Sacrifice for Sin. 'Tis a wrong and dangerous Notion of Justification, to think of being Justified in a State of Sin; to rely in words upon the Blood of Christ, while they do despite to his Holy Spirit

The Apostle says, God *Justifies the Un-* Sect. 16.
godly, Rom. 4. 5. But how doth he Justifie
the Ungodly? not in his Ungodliness, but
as *Augustin* truly says, * Of
Ungodly he makes him Godly.
For † when, saith he, an Un-
godly Man is Justified, of Un-
godly he is made Righteous;
and passeth out of the Posses-
sion of the Devil, into a Tem-
ple of God.

* Ex impio facit pium,
Aug. Tract. 3. in Evangel.
Johannis.

† Cum justificatur impius,
ex impio fit justus; & ex
possessione Diaboli migrat in
Templum Dei. Idem, in
Psal. 7.

‘We may, saith *John Smith*, in a true
Sense be as Legal as ever the *Jews* were, if
we converse with the Gospel
as a thing only without us, and be as far short of the
Righteousness of God as they were, if we
make the Righteousness which is of Christ
by Faith, to serve us only as an Outward Co-
vering, and endeavour not after an Inter-
nal Transformation of our Minds and Souls
into it.

Select Discour-
ses, p. 324.

‘Far be it from me, * saith
he, to disparage in the least
the merit of Christ’s Blood,
his becoming obedient unto

Ibid.
* The same say
we.

Death, whereby we are Justified. But I
doubt sometimes, some of our *Dogmata* and
Notions about Justification, may puff us up
in far higher and goodlier Conceits of our-
selves, than God hath of us; and that we
profanely make the Unspotted Righteous-
ness of Christ to serve only as a Covering
to wrap up our foul Deformities and filthy
‘Vices in.

’Tis the Abuse of the Doctrine of Justifica-
tion that some Men are guilty of, not the
L Doctrine

Sect. 16. Doctrine it self truly taught and held forth according to the Holy Scriptures, that we are grieved at. For to maintain Justification by the *Blood of Christ*, without reference to Sanctification by the *Spirit of Christ*, is to contradict the End and Design of the *Gospel of Christ*, which is to make Men Holy, in order to their being Happy both here, and hereafter.

Now as touching the *Blood of Christ*, that I may clear up this Point to the Reader, we do believe it to be two-fold, viz. That which was shed at *Jerusalem*, and that which *John* speaks of, *Chap. 6.* where, by the *Flesh and Blood of Christ*, is understood his *Spiritual Flesh and Blood*. For when the *Capernaïtes* thought Christ spake there of his *Natural Flesh and Blood*, he reprehended them for their gross Conceit, and gave them to understand, that he spake not of his *Natural*, but of his *Spiritual Flesh and Blood*, as his Words plainly manifest: *It is saith he, the Spirit that quickeneth, the Flesh profiteth nothing; the words which I speak unto you, they are Spirit, and they are Life, v. 63.*

To this purpose speaks *Clem. Alexandrinus.*

Διτλὸν δὲ τὸ αἷμα τῷ Κυ-
εἰς τὸ μὲν γὰρ ἐστὶν αὐτῷ σαρ-
κικὸν ὡς τῆς φθορᾶς λευ-
τρώμεθα· τὸ δὲ πνευματικὸν
ὡς κεχρίσμεθα· καὶ τῷτ' ἐστὶ
πιεῖν τὸ αἷμα τῷ Ἰησοῦ, τῆς
κυριακῆς μεταλαβεῖν ἀφθαρ-
σίας· Ἰχὺς δὲ τῷ Λόγῳ τὸ
Πνεῦμα, ὡς αἷμα Σαρκός·
Clem. Alexandr. Pedagog.
l. 2. c. 2.

The *Blood* of our Lord is
two-fold, the one is *Carnal*,
by which we are Redeemed
from Corruption; and the
other *Spiritual*, wherewith
we are Anointed. To drink
the *Blood of Jesus*, is to
partake of his Incorruption.
The Spirit is the Virtue of
the Λόγος, or Divine Word,
as the Blood is of the *Flesh*.

The

‘ The Flesh and Blood of Christ saith *Hierom*, is understood two ways; either it is that Spiritual and Divine Flesh and Blood, whereof he said, *my Flesh is Meat indeed, and my Blood is Drink indeed*; and *unless ye eat my Flesh, and drink my Blood, ye shall not have Eternal Life*; or it is that Flesh, which was crucified, and that Blood which was shed by the Souldier’s Spear.

‘ I desire to drink the Blood of Christ, saith *Ignatius*, which is Love Incorruptible, and an ever-flowing Life.

Again, saith he, ‘ Taking Gentleness and Patience, refresh your selves in Faith, which is the Flesh of the Lord, and in Love, which is the Blood of Jesus Christ.

So then according to Scripture, and these Writers, there is a two-fold Flesh and Blood of Christ, Natural and Spiritual. Both of which do we believe have a Concern in our Justification.

But as *Hierom* says, ‘ There is a Spiritual Understanding, by which Christ is seen. So there is, say we, a Spiritual Mouth by which the Faithful do eat the Flesh and drink the Blood of Christ.

E. C. p. 22. *W. Stockdale* also Taught, That to Preach Faith in Christ within us, and

Dupliciter verò Sanguis Christi & Caro intelligitur; vel Spiritualis illa atque Divina, de qua ipse dixit, Caro mea verè est Cibus, & Sanguis meus verè est Potus; & nisi manducaveritis Carnem meam, & Sanguinem meum biberitis, non habebitis vitam æternam: Vel Caro & Sanguis, quæ crucifixa est, & qui Militis effusus est lancea. *Hier. Com. in Ep. c. 1. v. 7.*

which was shed

Καὶ πόμα θέλω τὸ αἷμα αὐτοῦ ὃ ἐστὶν ἀγάπη ἀφθάρτου, καὶ ἀένναος ζωῆς. *Ignatii Epist. ad Romanos.*

‘Τρεῖς ἔν πραΐαν εὐπάρθεαν ἀναλαβόντες, ἀνακλίσσαμε ἐαυτοὺς ἐν πίστει, ὃ ἐστὶ Σαῶξ τῷ Κυρίῳ, ἐν ἀγάπῃ, ὃ ἐστὶν αἷμα Ἰησοῦ χριστοῦ. *Idem in Epist. ad Trallesios.*

Est intelligentia Spiritualis, quæ Christus cernitur. *Hier. in Amos, Lib. 3. c. 9.*

148 Of Justificat. of the Blood of Christ.

Sect. 16. *in Christ without us, was to Preach Two Christs.*

Answ. First, *W. S.* denied the Words so spoken.

Secondly, *S. Jennings* Testifies, 'That he had heard him confess, that his (*G. K's.*) 'speaking so much, and so frequently of 'Christ without, and Christ within, might 'give ground to some to suspect, he Preach'd 'Two Christs.

But notwithstanding this, the Meeting at Philadelphia proceeded to give Judgment against him upon the Evidence of *Two Persons*, that he spoke the Words, and that he had abused *G. K.* thereby, and that *G. Keith's Doctrine* was right and true in his Preaching Faith in Christ within, and Faith in Christ without.

Geo. Keith's Reasons and Causes, &c. p. 11.

Observe, Reader, from this very Judgment given by the Meeting at Philadelphia, that the Meeting was Sound in the Faith of Christ, both as to his Inward and Outward Appearance.

E. C. p. 22. Tho. Fitzwater also said, That he owned no Man Christ Jesus in Heaven, without him, but the Grace of God within him. And Praying publicly, said, O God that died in us.

Answ. These words are unsound and unsavoury, and by whomsoever they were spoken wedisown them. But whether by *T. F.* may well be doubted, because the Credibility of *them, as also of those Charged upon *Rob. Young,*

* See *G. K's Appeal, &c. p. 16.*

Young, * That he did not find a
Christ without in all the Scrip-
ture, depends upon the Testi-
mony of one, who is known to be no very
Faithful Relator of his Adversaries Words and
Actions.

* Plea for the
Innocent, p. 4.

Sect. 16.

S E C T. XVII.

Of the Resurrection. Own'd by W.
Southby, T. Lloyd, S. Jennings,
John Delaval, and Arthur Cook.

E. C. p. 22. W. Southby, Tho. Lloyd, S. Jen-
nings, John Delaval, Arthur Cook, and
many others as publicly disowned the Resur-
rection.

To this false Accufation I
answer in the Words of Tho.
Ellwood, whose Book was
Printed in the Year 1694.

Epistle to
Friends, &c. p. 41.
42, 43.

wherein he writes thus.

' By a Letter, saith he, which I have seen,
' written in the Seventh Month 1692. from
' W. Southby to G. Keith and others, I find,
' that G. K. having charged him with Deny-
' ing any General Day of Judgment, and the
' Resurrection of the Dead, but only what every
' one witnesseth within; here W. Southby so-
' lemnly denies the Charge, calls that Doctrine
' Damnable and Atheistical, declares that he
' Believes the Resurrection, according to the
' Scriptures, and the Ancient Doctrine of
' Friends concerning it; and shews how G. K.

Sect. 17. ' framed that Charge against him, only from
 ' his saying (in private Conference with him)
 ' that he did not own it now, in or after the
 ' *same manner*, as he did when he was a Pa-
 ' *pist* (he had been a Papist, it seems, before
 ' he received the Truth :) For then, says he,
 ' *I owned it very Carnally and Outward, viz.*
 ' *That the Great Judgment should be in an*
 ' *Outward Valley, called the Valley of Jehosa-*
 ' *phat, in the Land of Israel, and that we*
 ' *should see with these Outward Eyes : But I*
 ' *believe now it will be more Spiritual.* And
 ' in the same Paper he declares his Faith thus,
 ' viz. *I Believe in God, the Father Almighty,*
 ' *Creator of Heaven and Earth, and in Jesus*
 ' *Christ, his only Son, our only Blessed Saviour,*
 ' *who was Conceived by the Holy Ghost, Born*
 ' *of the Virgin Mary, Suffered under Pontius*
 ' *Pilate, was Crucified, Dead and laid in a Se-*
 ' *pulchre, Arose again the third Day from the*
 ' *Dead, was Conversant Forty Days with his*
 ' *Disciples, Ascended into Heaven, Sitteth at*
 ' *the Right Hand of the Majesty on High; and*
 ' *that every One must appear before his*
 ' *Judgment-Seat to receive their Reward, ac-*
 ' *cording to their Deeds done in this Mortal*
 ' *Body, even at that Great and Dreadful Day*
 ' *of a General Account, &c.*—In another
 ' Paper also, which I have seen, Subscribed
 ' by *Tho. Loyd, Arthur Cook, Samuel Jennings,*
 ' and *John Delavall*, on Behalf of themselves,
 ' and many others, and directed to G. Keith
 ' himself, I find they say, *As to Unity in Do-*
 ' *ctrine, so much seemingly profest by * you,*
 ' *to the amusing of many un-*
 ' *wary People, we hereby Sin-*
 ' *cerely declare, that we are*
 ' *herein*

* That is, G. K.
 and his Party.

herein One with our Ancient and Faithful Sect. 17.
Brethren, firmly Believing what is upon Record in the Holy Scriptures, Concerning God, Concerning our Lord and Saviour Jesus Christ, both with respect to his Appearance in the Flesh, and to his Appearance in the Spirit; Concerning the Holy Ghost, the Resurrection-state, and Eternal Judgment.

Thus are these Friends clear of the Charge of disowning the Resurrection.

When G. K. was fallen from the Lowly, Meek and Peaceable Spirit of Christ Jesus, and fallen in with a Spirit of Pride and Contention, then to palliate and Excuse himself, he charged several Friends with Gross Errors, which they held not; and because they stood up in Vindication of the Truth, and Defence of themselves against his False Charges, and Accusations, he gave full scope to his Tongue and Pen, to Blacken and Calumniate them. But notwithstanding all his Plausible Pretences on the one Hand, and his bitter Invectives, Reproachful Accusations, and Unchristian Endeavours on the other, Truth remains, and will remain, not only Victorious, but Triumphant also over him, and all its Adversaries

S E C T. XVIII.

Of the Man Christ Jesus, and the Quakers Sincere Belief in him. Solemnly attested unto by George Keith.

E. C. p. 22. *This Mr. V. is your Friends dearly owning the Man Christ Jesus, as you wretchedly Cant unto your Readers, V. of B. farth. Cor. p. 4, 5. These are your true Sentiments, and these are the very Heresies we charge you with.*

Ans. But we deny these Charges, and say, they are the Lyes or Forgeries; or Wilful or Ignorant Perversions and Abuses of Men abandoned to a Spirit of Blindness, or Enmity against the Truth. For this is our Belief, and it is sincere and unfeigned, without any Equivocation, or Mental Reservation; That Christ Jesus was Conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, was Crucified, dead and Buried, the third Day he rose again from the Dead; Ascended into Heaven, and sitteth on the Right Hand of God, and shall come to judge the Quick and the Dead. If this is Canting and Heretical, then we deserve those Epithetes; but our Belief is Sound and Orthodox, and Shame shall cover this Notorious Calumniator.

Let his Scoptical Wit spend it self in Sarcasms and Satyrs against us: This is our Plain, Honest, and Cordial Testimony, Declaration

claration and Profession; **We Dearly Own Sect. 18.**
the Man Christ Jesus.

And for a further Evidence in this matter, I refer the Inquisitive Reader to a Collection of Testimonies by **Tho. Ellwood* out of *G. Whitehead* and *W. Penn's* Books to the *Man Christ Jesus*, and the Virtue or Efficacy of his Blood.

**Postscript to his Book intituled, Truth defended, and the Friends thereof cleared, from the False Charges, Foul Reproaches and Envious Cavils, cast upon it and them by G. Keith, p. 161, &c.*

To which **he* adds, one Testimony from **Postscr.* *G. Keith* himself; in his *Appendix* to his Book, p. 170, called, *Immediate Revelation not Ceas'd*,^{171.} p. 243. where he says thus; 'And here I give the Reader an Advertisement, tho' the World's Searchers, (I suppose it should be Teachers) and Professors of Christ in the Letter, accuse us as Deniers of Christ, at least as Man; yet that the Doctrine and Principles of the People called Quakers, as well as the People, do indeed more Acknowledge the Man Christ Jesus, and do more Impute all our Blessings and Mercies that are given us of God, as conveyed unto us through him, unto the Man Jesus, than any of them all.

So full a Testimony for the Quakers in reference to their Dearly Owning the Man Christ Jesus, that it needs nothing to be added to it; but to remind E. C. of his Unreasonableness in Charging R. V. with Wretchedly Canting, when he declares his Sincere Belief in those Words.

But having since met with two more very Material Testimonies of G. K. concerning the Quakers owning the Man Christ Jesus, I shall here

Sect. 18. *The Way Cast* here subjoyn them. 'We ac-
up, p. 82. knowledge, *saith he,* no
' other Christ, but the One
' Only and True Christ Jesus, the Son of
' David, our only Saviour.

This was in Answer to a false Accusation,
' That we put a False Christ in stead of the
' True Jesus, the Son of David our only
' Saviour.

Ib. p. 92. Again, in Answer to another Charge,
' That we deny Jesus the Son of Mary, to
' be the alone True Christ. He replys in Be-
half of the *Quakers*: This is a False Ac-
' cusation, we own no other Jesus Christ, but
' him that was Born of the Virgin Mary,
' who, as concerning the Flesh is the Son of
' Mary, and the Son of David, and the Seed
' of Abraham.

Now these were and are our True Senti-
ments concerning the *Man Christ Jesus*;
for we remain, Blessed be the Name of the
Lord for it, Firm and Unchangeable in this
our Christian Belief; as we do also in all other
Christian Principles and Doctrines.

*E. C. p. 22. you have here seen the Quakers
damnable Heresies Preached by them in Pensyl-
vania; we will next see their Cruelties in de-
fending them, Persecuting all those who opposed
them, and that meerly for opposing them.*

Ans. This Man deals with our Friends,
as the *Papists* did with the Holy Martyrs of
Jesus; he dresses them up in Hideous Shapes,
that they may have no Pity from the Specta-
tors. But this is our Comfort and Satis-
faction, They neither were nor are the Mon-
sters his invidious Pencil delineates them.

S E C T.

S E C T. XIX.

*The Quakers Vindicated by G. K.
from the Charge of Heresies and
Blasphemies.*

E. C. p. Ibid. &c. I will begin with Mr. Keith, who once had a better Opinion of them, and could not easily believe there were any of them such Blasphemers, 'till his own Ears had too often convinc'd him of his too Charitable mistake of them.

Answ. It is to be admired that ever G. K. should believe that there were any of the Quakers such Blasphemers, had not a Spirit of Infatuation and Prejudice enter'd him: For in his *Serious Appeal*, p. 6, 7. he writeth thus in Vindication of them in General, and of himself in particular, when charged by Cotton Mather, as guilty of manifold Heresies, Blasphemies, and strong Delusions, 'We hold, saith he, the same Fundamentals of Christian Doctrine and Faith, notwithstanding Cotton Mather's strong Asseverations against us, as if we denied almost all, or most of the Fundamental Articles of the Christian and Protestant Faith; yet he shall never be able to prove it, That we are guilty of this his so extremely Rash and Uncharitable Charge, either as in respect of the Body of that People, called in Scorn Quakers, or in respect of any Particular Writers or Publishers of our Doctrines and Principles, and Preachers amongst us.—And it sufficeth me, and, I hope,

Sect. 19. ' I hope, doth to many others, that according to the *Best Knowledge* I have of the
 ' People called *Quakers*, and those most generally owned by them, as *Preachers* and
 ' *Publishers* of their *Faith*, of unquestioned
 ' Esteem among them, and worthy of double
 ' Honour, as many such there are; I know
 ' none that are guilty of any One of such
 ' *Heresies* and *Blasphemies*, as he accuseth
 ' them.—And I think I should know, and do
 ' know, these called *Quakers* and their *Prin-*
 ' *ciples*—having been conversant with them
 ' in *Publick Meetings*, as well as in *Private*
 ' *Discourses*, with the most Noted and E-
 ' steemed among them, for about *Twenty*
 ' *Eight Years past*, and that in many Places
 ' of the World, in *Europe*, and for these di-
 ' vers Years in *America*.

Presbyterian and Independent Visible Churches, &c.
 P. 229, 230.

Again, in his Answer to *Increase Mather* and *Nath. Morton*, he concludes thus,
 ' It is, saith he, a marvellous
 ' thing, that these Men have no other Ways
 ' to oppugn the *Quakers*, but by *gross and*
 ' *horrid Lyes*, and false Calumnies, and meer
 ' Abuses, like unto the Ways that ever the
 ' Worst sort of the Adversaries of Truth
 ' have used against the True Witnesses of
 ' it. It had been more Manly and seem-
 ' ingly Christian, for *Increase Mather*, and
 ' *Nath. Morton*, or any others of their
 ' Sect or Society fairly to have stated the
 ' *Quakers Principles*, and then to have gone
 ' and refuted them by the best or strong-
 ' est Arguments they could find: But this
 ' none of them have done, nor did I ever see

Sect. 19.

to * *this Day* any one Writer, that did Write against the *Quakers*, that did fairly state their Principles, but miserably Be-lyed and Abused them, either by *Asserting things to be their Principles, which were not;* or by so † *Unfairly Representing and Wresting the Words of our Honest Friends, by their Addings and Diminishings,* that they could not at all Acknowledge them as such. All which is a manifest Evidence of the Weakness and Badness of their [*and his*] Cause, as well as of that Evil Conscience that is in them, when they use such Unlawful Ways and Means to defend themselves, or to oppugn others.

* *He had been then about Seven and Twenty Years among the Quakers.*

† *Both, which have been his own Practice, since his Lamentable Apostacy from the Truth, which he once Professed, Preached, Disputed and Writ for.*

But all this in *E. C's* Account was but *G. K's Too Charitable Mistake* of the *Quakers*; and yet if it was, 'tis strange he should suffer his Charity to betray his Judgment, and Abuse his Conscience for near Thirty Years together. What an unparallel'd Hypocrite doth *E. C.* make of him, who could for so many years not only knowingly cover Blasphemers, and Hereticks, and their Blasphemies and Heresies with the Mantle of Charity, but also Fight for them with the Artillery of Tongue and Pen, and that too as Christian Principles and Doctrines?

S E C T.

S E C T. XX.

G. K. *not Persecuted by the Quakers for Religion.*

E. C. p. 23. *And now Bending himself with several other Friends, openly to Oppose them.*

Answ. Openly to Wrangle and Quarrel with them, because they strenuously Maintained the Truth. E. C. *And (if possible) to Convince and Reclaim them.* *Answ.* No, rather, if possible, to Confound and Subvert them. E. C. *They sharply set themselves against him.* *Answ.* And they acted like Faithful and Generous Christians in resisting him stedfastly in the Faith. E. C. *And with the Uttermost Rage and Malice forthwith began to Persecute him.* *Answ.* They were Patient and Gentle towards him, notwithstanding his Malice and Madness against them. They gave him Gospel-Order, and proceeded in a Church-Way with him for his Unchristian Expressions, and Turbulent and Abusive Carriage towards them, who did not Persecute, but were Persecuted by him. E. C. *And to Colour their Cruelties, they Indicted him for Speaking and Writing what (as they said) tended to Sedition and Subversion of the Government.*

Answ. Before he was dealt with as an Offending Brother, in a Church-Way; now as an Offending Subject in a Legal Way, by the Civil Magistrate, not for Religion, but for Speaking and Writing that which had a Tendency to Sedition and Disturbance of the Peace, as also to the

the Subversion of the Government, or to the Sect. 29.
 Aspersions of the Magistrates
 thereof; wherein there being State of the
 no Cruelty, they needed no Case, &c. p. 50.
 Colour.

E. C. When all they could prove, amounted to no
 more, than that he said of S. Jennings, that he
 had behaved himself too High and Imperiously in
 Friends Meetings, and Worldly Courts. Tho.
 Budd also underwent the same Indictment.

Ans^r. Yes, it amounted to more, as doth
 appear by the Presentment. For they were
 both Presented by the Grand Jury in Manner
 and Form following, ' We of the Grand Jury,
 ' do Present George Keith and Thomas Budd,
 ' as Authors of a Book, Entituled, *The Plea*
 ' *of the Innocent*: Where in Page the 13th
 ' about the latter End of the same, they the
 ' said G. K. and T. B. defamingly accuse Sam.
 ' Jennings, he being a Judge and Magistrate
 ' of this Province, as being too High and
 ' Imperious in Worldly Courts, Calling him,
 ' an Ignorant, Presumptuous and Insolent
 ' Man, greatly Exposing his Reputation, of
 ' an Ill Precedent, and contrary to the Law
 ' in that Case made and provided. So here
 was more than saying He behaved himself
 too High and Imperiously, &c. He is called
 an Ignorant, Presumptuous and Insolent
 Man, which E. C. hath omitted to Lessen
 G. K's. Offence, and Expose the Government.

There was also a Law transgressed, which
 was, *That whosoever should*
speak Contemptuously or Slight- Ibid. p. 45, 46.
ingly of a Magistrate, should be Punished by a
Fine, according to the Nature of the Offence:
 Which upon G. K's. and T. B's. Transgression
 took

Sect. 20. took hold of them, and for the Injury done thereto required Satisfaction.

But besides this Abusing *S. Jennings*, who was a Judge and a Magistrate, as appears by the Presentment of the Grand Jury, there is an Instrument with the Names of

State of the Case, Six Justices to it, wherein *G. K.* is charg'd with Publickly
p. 48.

Reviling *Tho. Lloyd*, the Deputy-Governour, calling him an *Impudent Man*, telling him *he was not fit to be a Governour*, and that *his Name would stink*, with many other Slighting and Abusive Expressions, both to him and the Magistrates. And also

* *Direck Op.*
de Graue. Ibid.
p. 41.

so calling * *one* in an open Assembly, *Impudent Rascal*, that was Constituted by the Proprietary to be a Magistrate.

Judge now whether *E. C.* hath spoken the thing that is right, in saying, All they could prove, viz. against *G. K.* amounted to no more, than that he said of *S. Jennings*, that he had behaved himself too High and Imperiously in Friends Meetings, and in Worldly Courts; when they prove, He called *S. J. T. L.* and *D. O.* by those Scurrilous Names before-mentioned?

E. C. proceeds, *And both of them (G. K. and T. B.) were Fin'd Five Pounds a piece.*

Answ. A moderate Fine, considering the Nature of the Offence; and that which further speaks the Clemency of the Government to-

Ibid. p. 56.

wards them is, That Fine was never Levied: But says *E. C.* The said *S. Jen.* sitting on the Bench to encourage the same.

Ibid. p. 57.

Answ. Which is a Mistake, 'saith

‘faith S. J. for tho’ I were there when the Sect. 20.
 Judgment of the Court was delivered, yet
 I neither delivered it, nor was I concern’d in
 agreeing what it should be; but as is usual
 in such Cases, the Justices consult and agree
 that in their Chamber, and order it to be
 delivered by the Clerk in Writing at the
 Close of the Court.

E. C. *Thus Arbitrary Mr. V. was your
 Friends Government in Pensylvania.*

Answ. That is, not at all; unless he will
 call the Law it self Arbitrary, because it
 leaves the Fine to be proportioned to the Na-
 ture of the Offence. ’Tis very unreasonable
 to Tax a Government with Arbitrariness,
 when it proceeds according to the Direction
 of the Law; and also very weak and un-
 grateful to do it in the Instance mentioned,
 since the Fine was not only less than the Of-
 fence; but also not Levied, when it might
 justly have been Exacted.

S E C T. XXI.

S. Jennings *Cleared of the False
 Charges and Foul Reproaches
 cast upon him.*

E. C. *Now would you know this S. Jennings
 to whom the whole Bench was so Illegally
 indulgent? Behold the Man.*

Answ. Why? Has E. C. some Shew to present
 his Spectators with? Or doth he fancy himself
 another Pilate? For this was his Language
 M when

Sect. 21. when Christ was brought forth with a *Crown of Thornes*, and in a *Purple Robe*, Joh. 19. 2, 5. But tho' he Imitates *Pilate* in that Expression, *Behold the Man*: Yet he is short of *Pilate* in that other, *Behold*, saith he, *I bring him forth to you, that ye may know that I find no Fault in him*, ver. 4. For E. C. brings S. J. forth to shew his Faults, if he can, and Expose him to Contempt and Mockery.

E. C. *This Worthy Governour was by Profession a Taylor.* Answ. Here he plays first with an Innocent Epithete, and abuses it to an ill Meaning. But tho' he speaks *Ironically*, when he Stiles him *Worthy Governour*; yet let the Reader understand it *Properly*; for they that knew S. J. and certified on his Behalf, do call him *Their Worthy Friend*, both as a *Minister*, and as a *Magistrate*.

Next he brings his Profession upon the Stage, a Practice both Base and Odious among all Men of good Sense and Reason; forgetting that our First Parents exercised it in Paradise after the Fall, when they sewed Fig-leaves together and made themselves Aprons, Gen. 3. 7. and that God himself made Coats of Skins, and Cloathed them, ver. 21.

But let the Profession be accounted never so Mean, yet Magistracy being an Ordinance of God is Honourable. How many from Mean Employments have been advanced to it? *Moses* from Keeping the Flock of *Jethro* his Father-in-Law, Exod. 3. 1. came to be King in *Jehū*, Deut. 33. 5. *Gideon* of a Thresher of Wheat, was made a Deliverer and Ruler of the People, Judges 6. 11, &c. And of *David*

it is said, That he [the Lord] took him from Sect. 21.
the Sheep-folds; from following the Ewes great
with Young, he brought him to feed Jacob his
People, and Israel his Inheritance, Psal. 98.
70, 71.

The inward Qualifications of the Mind are
more to be esteemed than a Man's outward Cir-
cumstances. Folly, in whomsoever it is, ren-
ders the Person contemptible, and unfits him
for any great and honourable Imployment:
But Wisdom makes his Face to shine, and
truly qualifies him for Eminent Services.

E. C. *But of a Temper brutishly Cruel, in
all his Capacities.*—One of his Servants he
knocked down, and brake his Cane upon him.

Ans. For an Answer to this, hear what
the Servant himself says;

' I Thomas Brian having seen *Ibid.* p. 31, 32.
' an Accusation in a Book,
' that my Master Jennings Knocked down,
' and Broke his Cane on one of his Servants.
' As to being Knocked down, *It is a very Lye,*
' but it is true the Cane was broken, but not
' by Unmerciful Blows, for they were no
' more than I then deserved. And as for
' his Dealings with me, it was always as
' any honest Master ought to do to his Ser-
' vants.

E. C. p. 24. *Another, One James Silver, be-
cause he had reproved him for his Cruelty,
and demanded what was his due from him, was
thus Barbarously answered, That he would make
him creep on his Hands and Knees, like a Spaniel,
and slap his Back too, if he would not hold his
Prating.*

Ans. The Burlington-Certificate informs as
followeth, ' As for James Silver, we have
M 2 ' only

Sect. 21.

Ibid. p. 26.

' only this to say, that he
' said it was Extorted from
' him, never thinking it
' should be put in Print.

P. 31.

Besides, what Credit is to be given to this
Silver, who was a Thief, and had stolen Oats,
Powder, Shot, Wool and other things, as is at-
tested by Benjamin More, Junior; who had
been Servant to S. Jennings for Seven Years
together.

E. C. p. *Ibid.* Another, one Benj. Morris,
he caught by the Throat, as he was coming off
his Bed, and severely Chastiz'd him.

Ans. It should have been Benj. More;
for thus I find it in the Certificates, ' I Benj.
' More do testifie, that what is mentioned in
Ib. p. 34. ' the Book, about Taking me by the Throat,
' is as great a Lye as ever was Printed.

' But I must acknowledge (saith he in ano-
' ther Certificate) that my self and other
' Servants, that were young Lads like my
' self, were Quarrellsome, and oftentimes Disor-
' derly, for which he [J. S.] gave us Mode-
' rate Correction.

E. C. *ibid.* He also whipped a Maid-Servant
of his, most cruelly and immodestly in her
Naked Bed, with a Whip.

This Scandalous Story is thus answered by
Sarah Collins, who says ' I being at that time
' (when this pretended Act
Ibid. p. 42, 43. ' was done) in West Jersey,
Note, She was ' where I did much frequent
in London when ' his House, and hearing the
she gave this Cer- ' Truth of this Matter, do
rificate. ' Certifie, as it really was,
' which is thus; The Maid lay with their
' young Child, which then cry'd extreemly
' for

for a considerable time, and her Master and Sect. 21.
 Mistress knock'd and called very much,
 but by no means could make her take notice of it, infomuch that they feared the Child would have been harmed; whereupon her Master run up Stairs, having *his Whip in his Hand*, at whose Coming she starts and fate up-right in her Bed, and in that Posture he gave her Two or Three Strokes over the Back, and *no otherwise*. The Maid lived with him a Considerable Time after this, and I have heard her speak very well of him, never complaining of any hard Usage.

Note, *He was just ready to ride out.*

This Certificate takes off the *Odium* of the Accusation, and represents the Action as being neither *Cruel*, nor *Immodest*, tho' E. C. who delights in Superlatives, says, He whipp'd her *Most Cruelly and Immodestly*. But which of the Two is to be credited, E. C. or S. C. is easily determinable; the latter certifying, that she *knew the Truth of this matter*, the former writing from the *Relation of others*.

E. C. p. Ibid. *Tea so revengeful was he, that none durst reprove him, nor appear against him, when he was accused.*

Ans^w. If none durst appear against him, what will he make of *Peter Boss's* Scurrilous and Slandorous Letter, and appearing against him in open Court, in *Philadelphia*, and of *George Keith* and *Thomas Budd's* Defamatory Pamphlet, called, *The Plea of the Innocent*? These Men appeared against him, in a very Bitter and Reproachful Manner, and yet E. C. says, None durst reprove him, nor ap-

Sect. 21, pear against him. Contradictions in this Man, are common and ordinary with him.

E. C. *p. ibid.* One Robert Cole being called upon to Witness in a just Cause against him, refused, saying, I dare not appear against him, he being a Magistrate: For, said he, he will then ruine me. What this Just Cause was, as is pretended, because E. C. hath concealed it, I will give the Reader an Account thereof, and then let him judge.

S. J. was accused for being * ' Drunk at

* State of the ' the House of one Rob. Cole
Case, p. 69. ' at Amboy. A very High

† *Ibid.* p. 74. Charge, but how was it

proved? Why? It seems
† ' Whilst Peter Bos was in
' the Prison at Philadelphia, he says, there
' came to visit him one Robert Cole, who
' asked, What are you in Prison for saying
' S. J. was Drunk? I'll prove that, for he
' was Drunk at my House, and Spued in
' the Bed, and gave the Maid a Piece of
' Eight to Clean it. This Peter Bos, &c.
' spread Town and Country, by small Manu-
' scripts. This is the Proof; now let us at-
tend to S. J's. Defence.

' When I heard it, saith he, I desired two
' Friends, who lived near Cole, to enquire if
' he had so reported; he told them if he had,
' he did not know it; for he confess'd he was
' Drunk, when he was in Prison with Peter
' Bos, and that he knew no such thing by me;
' but said, On the Morrow after he had been
' with P. B. George Keith desired to speak
' with him, and when together, G. K. asked
' him, concerning what he was said to have
' reported of me: He told him, as he says,

' That

That he knew no such thing by me. G. K. Sect. 21.
 told him, an honest Man would be as good
 as his Word; and he having said it, why
 should he deny it? He said, he knew not that
 ever he said it; but did confess, *he was*
Drunk, and knew not what he said. G. K.
 press'd it so far, 'till as Cole says, his Wife
 desired him to desist, saying, Husband, the
 Man says, *He was Drunk*, therefore let him
 alone. Observe Reader, the *pretendedly Just*,
 but *Really Unjust* Cause, wherein Rob. Cole was
 called upon to Witness, and who it was, viz.
 G. K. an Inveterate Adversary, that called upon
 him, and would not be satisfi'd with his Answer,
 but press'd it so far, 'till, as Cole says, his
 Wife desired him to desist. Observe also fur-
 ther, that Cole says no such thing, as E. C.
 affirms, viz. *I dare not appear against him, he*
being a Magistrate; for he will then ruine me;
 but takes both Blame and Shame to himself,
 by an Open Confession, saying, *He was Drunk,*
and if he had so reported, (as was pretended)
he did not know it, and that he knew no such
thing by S. J.

E. C. p. *ibid.* *I could add much more, but I*
delight not in turning up such Dunghills. 'Tis
sufficient that from this little, you may guess at
his whole Conversation.

Ans. I am inclined to think he could; for
 an Ill Mind seldom wants Matter for Obloquy
 and Slander. He says indeed, *I delight not*
in turning up such Dunghills, as tho' he was
 a Man of great Modesty and Squeamishness.
 But who can believe him, who has so many
 Base and Filthy Stories in his Book, that
 tho' in Words he denies, yet in Fact he de-
 clares his Delight is in Dunghills? His lick-

Sect. 21, ing up of other Mens Vomits, and then disgorging them with Scorn against an Innocent Person; as it is a sign of a Foul Stomach, so it shews what Diet is most grateful to it:

For as to the Conversation of *Sam. Jennings*, which *E. C.* so much Bespat-
State of the Case ters, see the Certificate from
p. 77, &c. the Quarterly Meeting in
Certificates from Philadelphia, in *Pensylvania*,
America, p. 20, &c. dated the 4th of the 10th
 Month, 1693. and that from the Monthly
 Meeting held at the House of *Thomas Gardner*,
 in *Burlington* in *West-New-Jersey*, the 6th of
 the 6th Month, 1694. which wipe off the
 Dirt that his Adversaries cast upon him, and
 give him a very Worthy and Honourable
 Character.

But *E. C.* having a large Faculty of Defa-
 mation, and scorning to Confine it to the
 Reproaching of one Person, gives it so much
 Scope as to fall very foully upon the whole
 Government. This is the Man that com-
 plains of their Arbitrary and Illegal Proceed-
 ings, and yet is himself most Arbitrary. For
 he Arraigns, Trys and Condemns the Govern-
 ment, and is himself Accuser, Judge and Jury.

But as Arbitrary Agents have usually some
 Pretence for their Arbitrary Actions; so *E. C.*
 that he may colour his own Evil Proceedings,
 makes a shew of some Mismanagement in
 those that had the Administration in *Pen-
 sylvania*.

How *G. K.* and *T. B.* were treated, we have
 already seen. *E. C.* pretends it was for their
State of the Case Consciences-sake only; but it
p. 53. was not for their Consciences,
 but for their Contempt and
 Abuses

Abuses of the Magistrates and the Govern- Sect. 21.
ment.

In the next Place, p. 24, 25. *E. C.* gives a Relation of the Hard Usage that *W. Bradford*, the Printer met with, for Printing *G. Keith's* Apologies and Defences of himself and Party; [*he should have said his Abusive and Seditious Pamphlets,*] for which *W. B.* was Indicted, and Sentenc'd to have his Printing Letters and Frame, and his yearly Stipend of 40 l. per Ann. (which the Government had bound themselves for several Tears, yet to come, to pay unto him) to be all taken from him, which was done accordingly. Thus *E. C.*

But where was the Injustice in this Proceeding, when *W. B.* who was hired to Print for the Government, contrary to his Duty Printed against it? It cannot reasonably be supposed that the Government should hire a Man at 40 l. per. Ann. Stipend to do it that dis-service. Nor is it likely that such a Stipend was to be paid him without any Conditions, but that upon his Default, it ought justly to be stopp'd.

E. C. says, *They would neither allow him the Copy of his Indictment, nor let him know upon what Statute it was founded.*

Ans. But as he offers no Proof of this, so it requires no Answer.

He confesses, that in *their Pleadings*, they Trump against him an Act of our English Parliament, 14 Car. 2. cap. 33.

Why Trump'd? Is the Priest a Card-Player? If he himself is used to Gaming, the Government was not; and therefore he should have kept that word to himself, and not have Abusively applied it to their Judicial Pleadings.
And

Sect. 21. And how can these things consist, *Not let him know upon what Statute his Indictment was founded, and yet confesses it was founded upon 14 Car. II. Cap. 33.*

The rest of *W. B.*'s Story is of a Piece with this, and as such, I leave it among the other Rubbish of this Author; only I think it needful to let the Reader know, that the 'Grand Jury Presented the 9th, 10th, 11th, and 12th Articles of the Paper called an Appeal, &c. as being of a tendency to weaken the hands of the Magistrates, and *William Bradford* for Printing of the said Seditious Paper, &c.

E. C. goes on, p. 26. to tell how *John Macomb*, who kept a *Viſtualling-House*, for parting with some of those, [I add Seditious,] Books, had his Licence taken from him, and was committed to Custody, &c.

Anſw. But was this a Persecution, when the Viſtualler was Legally Prosecuted for an Offence against the Government? He was a Party in the Fact, and therefore deserved a Proportionable Punishment.

Hitherto no Proof hath appeared of Persecution, as is pretended, of *G. K.* and his Party. And therefore *E. C.* may be ashamed of his Undertaking, to defend that Saying of his Brother *Loveling*, *Admitting Mr. Bugg were by some Men Employ'd for the raising Persecution, yet in the Judgment and Practise of the Quakers themselves, it cannot be said, he is Employ'd for ill Ends.* For it neither hath been, nor is the Judgment, or Practise of the *Quakers* to Persecute any for Religion and Conscience. But all this Noise about Persecution of *G. K.* and his Party in *Pensylvania*,

Pensylvania, is a meer Calumny against the Sect. 21. Government for their Legal Prosecution of them for their Contempt and Abuses of the Government.

From p. 27. to p. 35. where the Reader may meet with several odd and strange Stories, some Trifling, some Obscene and Immodest, others Scurrilous, and not the least Evidence offered in Proof of any, I have purposely omitted them, for I am really tired therewith, and do heartily pitty E. C. *Qui bonas horas tam malè collocavit*, who hath so ill employ'd his precious Time.

S E C T. XXII.

E. C's. *Boast of the Mortification of Quakerism, a meer Nullity.*

P. 35. E. C. glories in his Conceited Triumphs; *Quakerism*, saith he, is much mortified, their Numbers much diminished, The Church of England much increased, and Populous Congregations of them now established, where was formerly nothing but meer *Quakerism* or *Heathenism*.

Answ. The Places of these Great, Boasted Actions, are assigned to be *Pensylvania*, and the two *Ferseys*. But the Accounts we have thence from Men of approved Veracity, inform us, That the Truth which we profess, called *Quakerism*, prospers, and daily gets ground of its Adversaries. The Acquits of the Church of *England* there, and the Populousness

Sect. 22. Iousness of the Congregations, whatever they are in his Imagination; yet this is certain, That ours are not drain'd thereby, but enlarg'd. And what he Scoffingly calls *Meer Quakerism* or *Heathenism*, I tell him in G. Keith's Words, is nothing else, but pure Christianity restored again unto the World, by the mighty Operation of the Power and Spirit of God, after so long and so dark a Night of Apostacy.

* G. K's. Preface to Serious Appeal.

And that, * It never yet hath been proved, nor ever will be, that the Religion profess'd by the Sincere and Faithful People, in Scorn called Quakers, is either Paganism, or any other thing than Real Christianity.

S E C T. XXIII.

No Persecution by the Quakers in Pennsylvania for Religion.

E. C. p. Ibid. To shew your Persecuting Spirits yet more effectually, when your Party had hunted the Keithites, out of all their Publick Meetings, their next attempt was to hinder all their Private ones. For when M. K. was debarr'd the Publick, he Privately Preach'd to some in his own House. For which he was vehemently opposed by Tho. Ellis, who demanded of him, by what Authority he so did. See his *Epist. to Friends*, p. 33.

Ans. Who this Tho. Ellis was, that vehemently opposed G. K. for privately Preaching

ing to some in his own House, and wrote an *Sect. 23.*
Epistle to Friends, wherein he demanded of
 him, by what Authority he so did, I do not
 understand. But E. C. is got into the Clouds,
 and knows not what he says, nor whereof he
 affirms.

There is a Book under that *Title* written by
 Tho. Ellwood, which gives an Account of this
 Matter. And because it is pretty large, I
 shall not transcribe it, but refer the Reader
 to the Book it self for his Satisfaction; where
 he will not find any thing like Persecution.
 But whereas G. K. having endeavour'd by a
 Fallacy to excuse the Separate Meeting at his
 own House, and to cast the Cause of the Se-
 paration in *America* off from himself upon
 Friends, which he pretended was the Remo-
 ving of a Meeting from one place to ano-
 ther, without his and some others consent:
 Tho. Ellwood detects this Fallacy of G. K. at
 large, shewing that the Cause of the Separation
 was in himself, and those with him, and
 not in Friends, as G. K. suggests. And for
 further Instance of his In-

incerity, T. E. Charges him
 with making a very lame Ex-
 use for their Meeting at a
 private Family-Meeting in the
 Evening at his House, which he (G. K.) says,
 could be counted no Separate Meeting for that
 day. but (says T. E.) as he gives no account
 of whose Appointment, or what Authority that
 Meeting was held; so he offers no Reason, why
 it could not be counted a separate Meeting.

So that E. C. is greatly out in his Charge
 of Persecution in this Instance, as he is in all
 his other; for T. E. did not vehemently op-
 pose

Tho. Ellwood's
Epist. to Friends,
 P. 33.

Sect. 23. pose G. K. for privately Preaching to some in his own House; nor did he demand of him by what Authority he so did. But if he had so demanded of him, what Persecution had been in it, since G. K. pretends to an Authority, and untruly Charges Friends with beginning the Separation. But of these things more fully in *Tho. Ellwood*.

E. C. p. Ibid. *Your Party have exceeded all Mankind in the Extensions of their Persecutions.*

Ans. How can the Honest Reader choose but stand amazed at this Prodigy of Men what? Have they exceeded the Jews who persecuted Christ and the Apostles? Have they exceeded the Heathen Persecutors, and the Church of Rome in their Persecutions? Blush and be ashamed E. C. of this thy Notorious Calumny. The Quakers are a People that are not only against all Persecution in their Principle, but also never Persecuted any upon the Account of Religion. Their Love hath been to be Persecuted, but never was their Practice to Persecute.

E. C. proceeds; *For to Persecute such as Preached contrary Doctrines, has been common in all Ages; but to Persecute any for Preaching the Persecutors own Doctrines, is a Persecution beyond all Example.*

Ans. Beyond all Example! Strange! when his own Church hath done the like against those very Men, that have Preach'd her own

Heylin's Historia Quinquarticularis, Par. 3.

Doctrines; as Barrow, Barret, and others, who Preach'd her own Arminian Doctrines and yet were persecuted for them.

Nay,

Nay, have not the Dissenters Preach'd her Sect. 23. own Doctrines, I mean the greatest Part of her Thirty Nine Articles, and yet have not escaped the Severity of her Discipline.

E. C. adds; *no other People but the Quakers were ever known to be so mad, as to be guilty thereof; yet this was the foolish Rage of your Party Mr. V. in Pensylvania.*

Ans. Before he says, To Persecute any for Preaching the Persecutors own Doctrines, is a Persecution beyond all Example. And yet here he gives an Example in the *Quakers*; as tho' Contradictions were Elegancies in him, when in other Men they are counted no less than *Solacisms*. And as mad as he endeavours to represent the *Quakers*, yet they were never so mad to make themselves such an Example. I will not say *E. C.* is *Non-Compos Mentis*, but I fear he is inclining to a Distemper, which seizes the Brain, and incapacitates the Party for Sober and Consistent Ratiocination.

E. C. For they Persecuted Mr. K. and others for Preaching up your own Doctrines, and defending your own Principles, which was done by their Reproving your Magistrates, for giving out Commissions to Fight, &c.

Ans. What *E. C.* intends by his & cetera, let him inform the Reader, when he is pleased to make the Discovery; and then he may have an Answer.

In the mean time, the rest of the Paragraph is denied. For 1. *G. K.* and others were not Persecuted for Preaching up our own Doctrines, and Defending our own Principles; but Prosecuted, as I said before, for Speaking and Writing that which had a Tendency to Sedition,

Sect. 23. *dition, and disturbance of the Peace, as also to the Subversion of the Present Government, or to the Aspersions of the Magistrates thereof. And surely no Sober People, who have a due Esteem of Laws and Government, will say, when Evil-doers are Legally Proceeded against for their Seditious Practises, and for Abusing and Be-lying of Magistrates, both in Print, and otherwise, as G. K. and others did in Pensylvania, that they are Persecuted upon the Account of Religion and Conscience. But however this was the Pretence of G. K. and his Faction, who endeavour'd to set a good Face upon a very Bad Cause, thereby to deceive the Reader into an Opinion of their Suffering for Conscience, when they were Prosecuted only for their Evil-doings.*

2. 'Tis as Notoriously false, that our *Friends* which were Magistrates, gave out *Commissions to Fight*; There was a Care in some Magistrates, and others, to bring the Privateers, viz. *Babitt* and his Crew to Condign Punishment, but no Commission was given to Fight, neither was any Force of Arms used in that Action.

E. C. p. 36. *You have heard how Mr. K. sped in Pensylvania, let us now see how he sped in London.*

Answ. In *Pensylvania* he was disowned for his Ungodly Speeches, and Unchristian Behaviour; and in *London* for that Unchristian Spirit, which moved and led him to stir up Contention and Strife in the Church of Christ, and to cause Divisions, Separations and Breaches amongst them that Profess the Truth. See the *Judgment of Friends in Philadelphia, the 20th of the 4th Month, 1692.* and of the *Tearly*

Yearly Meeting in London, the 17th of the Sect. 23.
3d Month, 1695. where Friends dealing with
G. K. and the Reasons thereof are largely set
forth, for the Clearing the Truth and Friends
in their Proceedings against him.

S E C T. XXIV.

G. K's. *Ten Principles. The 1st,
2d, 3d, and 4th Considered.*

E. C. p. Ibid. In Pennsylvania, he Printed
Ten Principles, (as the firm Belief of
him and his Party) which were these following.

*That Bodily Sickness and Death came by Princip. 1.
the Fall.*

Answ. Prove this by Express Texts of
Scripture.

*That Christ has now in Heaven, a Soul and Princ. 2.
a Body, which is not the Godhead, but the Tem-
ple of it; and is most gloriously united with it.*

Answ. As we believe he
[Christ] was a true and R. Barclay's
Apol. p. 139.

real Man; so we also believe,
that he continues so to be, glorified in the
Heavens, in Soul and body.

*That Christ's Body which was Crucified and Princ. 3.
Buried without us, Rose again without us,
and is now in Heaven without us.*

Answ. We Believe, that
that Body, which Christ took R. B's. Works,
of the Virgin, which was of p. 861.
the Seed of Abraham, and David, in which
Christ walked upon the Earth, and was Cru-
cified (I add and Buried) did Arise the

Sect. 24. Third Day, was Glorified, and Remaineth in Heaven, *This Body was and is without us.*

Princ. 4. *The Man Christ Jesus will come again in that Body without us, to Judge the Quick and the Dead.*

Ans. We Believe with the Apostle Paul that God hath appointed a Day, in the which he will Judge the World in Righteousness, by that Man whom he hath ordained: whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead, Acts 17. 31.

And that the Lord Jesus Christ, shall Judge the Quick and the Dead, at his Appearing, and his Kingdom, 2 Tim. 4. 1. This Coming of his to Judgment shall be in his Glorified Body without us;

G. Whitehead's
Supplement to the
Switch, &c. p. 540.

' else know or prove, that
' we are in the Faith, but by
' truly knowing Jesus Christ,
' as he is in us? They being
' Reprobates that do not so know Christ
' in them, 2 Cor, 13. 5. yet Christ is but one,
' and not divided, tho' both without us, and
' within us.

S E C T. XXV.

G. K's. 5th and 6th Principles
Considered.

Princ. 5.

E. C. p. Ibid. *That there shall be a General Day of Judgment, that all the Deceased Saints are in Expectation of.*

Ans. We know not the present Thoughts of the Deceased Saints; such Knowledge is above

above the Reach of our Understandings: But Sect. 25. that there shall be a General Day of Judgment, we believe according to the Holy Scriptures.

That we get not the Resurrection of the Body, either in this Mortal Life, or immediately after Death. Princ. 6.

Ans. Where was it, if not in this Mortal Life, that those got the Resurrection of the Body, of whom *Matthew* testifies, saying, *The Graves were opened, and many Bodies of Saints which slept, arose, and came out of the Graves after his [Christ's] Resurrection, and went into the Holy City, and appeared unto many?* Mat. 27. 52, 53.

And how is this Principle of G. K. consistent with his Notion of the Dead Saints Arising at the Beginning of the *Thousand-Years Reign of Christ* with his Saints upon Earth? For he asserts, That * 'Christ

' with his Glorious Body,
' and the Saints with their
' Resurrection-Bodies shall ap-

* *Truth Advanced*, p. 127.

' pear to Men living in Mortal Bodies here
' upon this Visible Earth, in the Time of the
' Thousand Years. And this Resurrection
of the Deceased Saints, he says, † ' Is called
' the First Resurrection, be-
' cause the Resurrection of † *Ibid.* p. 121.
' the Just shall be first in Or-
' der before the Resurrection of the Unjust,
' the one preceeding the other a Thousand
' Years.

From which Notion it follows, that the Deceased Saints get the Resurrection of the Body in this Mortal Life, for according to his *Hypothesis* at the Beginning of the Thou-

Sect. 25. sand Years, they shall have their Resurrection-Bodies; and it must be in this Mortal Life that they have them, because they shall appear with them, *if he may be Credited*, to Men then living in Mortal Bodies upon this Visible Earth, in the time of the Thousand Years.

A like inconsistent is this Principle with his other *Notion* of the Saints living in Mortal Bodies in the Time of the

* Ibid. p. 127. Thousand Years, who, saith he, * ' shall be Changed without Sleeping or Dying. And if so, then they can get no Resurrection of the Body at all, neither in this Mortal Life, nor Immediately after Death; no, nor at the End of the Thousand Years; because, according to him, they neither sleep, nor die. So there is a manifest Clashing between his Principle and this Notion: For his Principle supposeth a General Resurrection one time or another; but this Notion excepteth some Persons, *viz.* The Saints living in Mortal Bodies, in the time of the Thousand Years, from Sleeping or Dying, and consequently from all Resurrection of the Body.

Again, What is that *Noble Essence*, as he calls it, in the Bodies of good Men, that lieth hid within the Shell of the Gross Body, that consists neither of the Four Elements of Fire, Air, Water and Earth, nor of the Chymists Sulphur, Mercury and Salt; that is so subtil and Invisible, that Man-Eaters cannot eat it, neither is sensible or perceptible to our Gross Senses, and yet is Corporal or Bodily? I desire him, if he can, to define it, and tell us plainly what it is. For this *Noble Essence*, whatever it is, is to be, it seems, the Resurrection-Body of Good Men.

Men. But how can they get the Resurrection Sect. 25.
of the Body, when that Body which he as-
signs for the Resurrection-Body, could not
die, but *remaineth the same, and is of a du-
rable and lasting Nature?*

A celebrated Writer of his
own Communion, says, 'The
Proper Notion of the Re-
surrection consists in this,

B. Pearson's
Expos. of the Creed.
Art. 5. p. 254.
Ed. 3.

That it is a Substantial
Change, by which that which was before,
and was corrupted, is re-produced the same
thing again. How truly this Notion is ad-
justed, I shall not now inquire; But the Au-
thor of it makes the Resurrection to consist in
a Re-production of that which was corrupted.
It is called, saith he, a Change of that which
was, and hath been corrupted, because things
immaterial and incorruptible, cannot be said
to rise again: Resurrection implying a Re-
production, and that which after it was,
never was, ^{not} cannot be re-produced. Thus
this Author.

Id. p. 255.

But G. K. in Contradiction to him, makes
the Resurrection-Bodies of Good Men to con-
sist of that *Noble Essence*, which could not
be corrupted; and consequently in the Opi-
nion of that *Writer* could not be raised again.

So that G. K's. Notion overthrows the Pos-
sibility of a Corporeal Resurrection; for how
can that Body be properly said to be raised
again, which he conceives was Incorruptible?

Lastly, If the *Killing and Rising again of the
Two Witnesses*, Rev. 11. are
really to have, as G. K. says, they
seem to do, a *Literal Fulfil-*
ling, and that this is to be

Chronological Ac-
count, &c.
p. 31.

Sect. 25. immediately before the Beginning of the Thousand Years; then it will follow, that they get the Resurrection of the Body in this Mortal Life: For there are yet, if his Hypothesis hold good, a Thousand Years to be expired before the End and Consummation of all things.

S E C T. XXVI.

G. K's. 7th Principle considered.

E. C. Page 37. *That Faith in the Man Christ without us, as he died for us, and Rose again, and is gone into Heaven, wrought in us by the Spirit of Christ is universally necessary to make men true Christians, &c.*

Ans. This is a very Uncharitable Principle and renders Salvation imposible to all those that have not this Faith, and that not thro' their own Voluntary Default, but because God in his Wise Providence, hath with-held from them the Outward Means, viz. the Holy Scriptures, or the Gospel outwardly Preached, whereby this Faith in Christ, as to his Outward Appearance, is ordinarily to be had.

We do believe this Faith is necessary to all those, to whom God hath been pleased to afford the Outward Means, and hath given sufficient Understanding and Knowledge for the obtaining of it: But not so to others, from whom the said Means are Providentially with-held, and unto whom sufficient Understanding and Knowledge for the obtaining of it are not given.

Nor is this Principle very Uncharitable only, but 'tis also highly Injurious to the Universal Love, Grace, Mercy and Goodness of God to Mankind, *who will have all Men to*

be saved, and come unto the Knowledge of the Truth, 1 Tim. 2. 4. Hath sent his Son to be the Saviour of the World, 1 John 4. 14. And given the Manifestation of the Spirit to every Man to profit withal, 1 Cor. 12. 7. For G. K's Doctrine, contrary to the Testimony of the Holy Scriptures, limits the Love, Grace, Mercy and Goodness of God to those Persons only, who have Faith in the Man Christ without them, as he Died, Rose again, and is Gone into Heaven. Whereby all those that are Providentially destitute of this Faith, through Want of the Outward Means, or thro' some Natural Incapacity, and not thro' any Voluntary Default of their own, are uncharitably left under an utter Impossibility of being true Christians, and consequently of obtaining Eternal Salvation in God's Ordinary Way of Dealing with them.

O horrid Doctrine! To damn the greatest Part of Mankind, for the Want of that, which was not rejected, being never afforded unto them.

Bp. Taylor, a Man of greater Judgment and Learning than G. K., is of a more Charitable Opinion; *Paul Celebrating the Immenſe Love of God to Mankind, ſays, that 'God would have all Men to be ſaved; and in order to this, he adds, he would have all Men come to the Knowledge of the Truth, as knowing this to be the only Way. No Man can be ſaved, unleſs he knows Saving Truth; but every Man may be Saved, unleſs it be his own Fault; and therefore there is to every Man Revealed ſo much Truth, as is ſufficient to his Salvation.—We are ſure that all Men have the Law of God written in their Hearts,—That*

Ductor Dubitantium, p. 793.

Sect. 26. ' *no Man* hath just Cause to say, *He knows*
 ' *not God*. We see also, that the *Heathens*
 ' *are not Fools*, that they understand *Arts*
 ' *and Sciences*; that they Discourse rarely
 ' well of the Works of God, of Good and
 ' Evil, of Punishment and Reward; and it
 ' were strange, it should be impossible for
 ' them to know what is *necessary*; and stranger
 ' yet, that God should *Exact* that of them,
 ' which is not *possible* for them to know. But
 ' yet on the other side, we see infinite Numbers

* Viz. Such as make Pro-
 fession of Christianity.

† i. e. By outward Means.

of * *Christians* that know
 ' very little of God, and ve-
 ' ry many for whom there is
 ' † *no Course* taken, that they
 ' should know him; and what shall be the
 ' Event of these things, is hard to tell. But
 ' it is very Certain, that *without a Man's*
 ' *own Fault*, *no Man* shall *Eternally Perish*.
 ' And therefore it is also certain, that *every*
 ' *Man*, that will use what Diligence he can

* i. e. Whether he be an
 Heathen, or one that Profes-
 seth the Christian Religion.

and ought * *in his Circum-*
 ' *stances*, he shall know all,
 ' that *in his Circumstances* is
 ' necessary.—Every *Man* hath
 ' enough of Knowledge to make him good, if
 ' he please.—Men have enough of Reason and
 ' Law put into their Hearts, by which they
 ' read the Will of God; and therefore *no*
 ' *Man* can in the Universal Lines and Mea-
 ' sures of *Salvation* pretend Ignorance.

35. p. 194.

Again, ' What God hath made necessary
 ' to be known, he hath given *Sufficient Means*,
 ' by which it can be known.

Now this *sufficient Means*, afforded unto
 Mankind in General, for the bringing of them
 to the Knowledge of that, which is necessary

to

to their Salvation, he saith, and that most Sect. 26.
truly, is * Christ; whom he calls, *The Word* * Ibid.
of the Father, and the Law; and saith, That p. 180.
this Word or Law of the Father, was the In-
strument of Teaching Mankind in all Periods of
the World. When God spake to Adam, to the
Patriarchs, to the Prophets, still he spake by
Christ, who was the Angel of the Old Testa-
ment, and the Mediator of the New. He is
therefore Verbum Patris—The Word of the
Father.

' This Divine Word, saith
' Lactantius, the Philoso-
' phers were not ignorant
' of. He mentions Zeno, and
Trismegistus.

' The Word, saith Clemens
' Alexandrinus, is not hid
' from any. The Light is
' common, it shineth unto all
' Men.

Hieron explaining those
Words of the Apostle; *To Re-*
veal his Son in me, Gal. 1. 16.
says, '* *To Reveal his Son in*
' *me*, is not the same with
' this, *To reveal his Son to*
' *me*. For a thing may be
' Revealed to a Man, that
' was not in him before. But
' the Revealing of a thing in
' a Man, implies it was in
' him before, and was after-

Hunc Sermonem Divinum
ne Philosophi quidem igno-
raverunt Lactant. l. 4. c. 9.

Ὁυκ ἀπεκρύβη τινὰς ὁ
Λόγος; Ὡς, ἐστὶ κοινὸν,
ἐπιλάμπει πᾶσιν ἀνθρώποις.
Clem. Alexand. Admonitio
ad Gentes, p. 56. Edit. Co-
lonia, 1688.

* Non est autem ipsum,
revelaret Filium suum in me,
quod si diceret, revelaret
Filium suum mihi. Cui enim
quid revelatur; huic illud
potest revelari, quod ante
in eo non erat. In quo verò
revelatur, illud revelatur
quod prius fuit in eo, &
postea revelatum est. Si-
mile est illud in Evangelio:
Medius in vobis stat quem
nescitis, Joh. 1. 26. Et ali-
bi; Erat Lux vera, quæ il-
luminat omnem hominem ve-

nientem in Mundum, Joh. 1. 9. Ex quo perspicuum fit, Naturā
omnibus Dei inesse Notitiam; nec quenquam sine Christo nasci,
& non habere Semina in se Sapientiæ & Justitiæ, reliquorumq; Vir-
tutum, Hieron. Com. in Gal. 1. 15, 16.

' ward

Sect. 26. 'ward Revealed. Like unto which is that
 ' of the Evangelist, *There standeth one* * a-
 * Or ra- 'mong you, whom ye know not, John 1. 26.
 thèr, in the ' And in another place, *That was the true*
 midst of ' *Light, which Lighteth every Man that cometh*
 you. ' *into the World,* John 1. 9. From whence,
 ' *saieth he,* it is plain, that the Knowledge of
 ' God is in all Men by Nature; *neither is*
 ' *any Man Born without Christ,* and hath not
 ' in himself the Seeds of Wisdom, and Right-
 ' teousness, and other Vertues.

Now for what End doth *Christ the true*
Light Enlighten every Man? Is it not in or-
 der to their Believing and Walking in the
 the *Light*, that they may be the *Children* of
 the *Light*, that they may be *true Christians*,
 and saved? The Testimony of *Paul* and *Barnabas*
 is full to this purpose, *For so hath the*
Lord commanded us, saying, *I have set thee,*
 speaking of Christ, *to be a Light of the Gen-*
tiles, that thou shouldest be for Salvation unto
the Ends of the Earth, Acts 13. 47. which
 cannot be understood of Christ's *Outward Ap-*
pearance, Birth, Death and Resurrection,
 and of *Salvation by Faith in him* in that Ap-
 pearance *only*, because *all the Ends of the Earth*
 have not the *Scriptures*, or *Christ outwardly*
Preach'd to them, the *ordinary Outward Means*
 of conveying that Faith; and therefore it
 must be understood also of Christ's *Inward*
Appearance by his *Light, Grace and Holy Spi-*
rit in the Hearts of all Mankind, otherwise
 he cannot be for *Salvation to the Ends of the*
Earth, because *all the Ends of the Earth* have
 not those outward Ordinary Means before
 mentioned.

Whereby

Whereby it is evident, that Faith in the Sect. 26.

Man Christ *without* us, as he *Died for us*, *Rose again*, &c. is not Universally necessary to make Men true Christians; unless the Universal Necessity be understood of those, to whom the Knowledge of Christ, as to his *Outward Appearance*, is some way or other Revealed or Discovered, and then we believe it is necessary; that is to say, with that Necessity which is called, *the Necessity of the Precept*: But not with that Necessity which is termed, *the Necessity of the Means*, as tho' this *Outward Knowledge* were so indispensably necessary, as that there is an Absolute Impossibility of being saved without it. For tho' the Case of those, who have the Means of this Knowledge, and will not use them, is dangerous; yet as *Chillingworth*

' says, if they die with a General Repentance for all their Sins known and unknown, their Salvation is not desperate.

The Religion of Protestants a safe way of Salvation, Chap. 3. Num. 12. p. 128. Ed. 2.

Nay, he saith that, which if it had fallen from the Mouth or Pen of a *Quaker*, would be counted Blasphemous, viz. That ' Men might be saved without Believing the Scripture to be the Word of God; much more without Believing it to be a Rule, and a Perfect Rule of Faith. And yet coming from him 'tis Orthodox.

Ibid. Chap. 2. Num. 159. p. 111.

If Men Fear God, and work Righteousness, they are accepted with him; tho' they should know nothing of Christ's Birth, Death and Resurrection *without them*. Salvation is not tied to the Historical Faith or Knowledge of

Sect. 26. of these things; Neither is any Man simply Saved by it. But all that are saved, are saved by the *Washing of Regeneration, and Renewing of the Holy Ghost*, Tit. 3. 5. Now the *Manifestation of the Spirit*, or Holy Ghost being given to every Man to profit withal, 1 Cor. 12. 7. Every Man may have saving Benefit by it, if it be not his own Fault. For the Spirit will not be wanting to him, if he be obedient to its Manifestation. For according to a Man's Obedience thereunto, so is the Spirit's Assistance felt and witnessed in him.

Nor is this to Undervalue the Holy Scriptures, or to Set light by the Man Christ *without us*, in any thing that he hath Done or Suffered in his Outward Appearance; for we have a very great Esteem both of those Sacred Writings, and of the Manhood of Christ *without us*; and do desire all, who are made Partakers of the Knowledge of both, may duly and rightly prize it: but we do not believe, that this Knowledge is so Absolutely and Universally necessary, that no Man can be saved without it. For tho' we stedfastly believe, that there is no other Name under Heaven given *in ἀνθρώποις*, in Men, *ἐν ᾧ*, in which we must be saved, Acts 4. 12. He being the only Saviour: Yet the Faith, by which any One is saved, is not so restricted to the Knowledge of Christ *without us*, as that Faith in him in his *Inward Appearance*, where the Knowledge of the *Outward* is Providentially withheld, should be insufficient or ineffectual.

See my *Lux. Evan. Attestata*, p. 50.

For as those, that have the Scriptures, and other Outward Means, afforded unto them,

them, are not saved, but by the Inward Operation of the Light or Spirit of Christ upon their Hearts; so by that Inward Work and Operation, many have been, and others may be saved, who are utterly ignorant of the Scriptures, and the Outward Birth, Sufferings, and Death of Christ. Sect. 26.

And this may be a sufficient Answer to G. K's. Uncharitable and Unchristian Doctrine, which he hath Espoused of late Years, since his Apostacy from the Truth.

But having observed, as Hot as he is in urging his Opinion upon others, as Universally necessary to make Men true Christians, and consequently capable of Salvation, that there are some of his own Communion of a different Perswasion from him in this Matter, before I proceed to the Examination of his next Principle, I shall for the Cooling of his Heat, if possible, set down the Judgment of two Eminent Men of the Church he professes himself a Minister.

The first is Bp. Fowler, in a Book Entituled, *The Principles and Practices of certain Moderate Divines of the Church of England, &c.* in a *Free Discourse between two Intimate Friends*, without his Name prefix'd, but refer'd to and owned to be his, in his Book, Entituled, *The Design of Christianity*, p. 97.

Page 249. *Philaletbes*. 'But we have this while, *Theophilus*, been discoursing only of such, as enjoy the Means of Grace, what say you to the *Heathens*, that never heard of Christ, or

Principles and Practices, &c. Part 2. Sect. 24. Of the State of the Heathens, p. 249, 250, 251, 252, 253. Edit. 2.

' saw

Sect. 26. ' saw one *Letter* of the *Bible*? Are not they
' under a *Fatal Necessity* of being *Damned*?
' And is not *God* wanting to them, think
' you?

' *Theophilus*. To say the Truth, many of
' them, for all *their not having heard of Christ*,
' and *their being Strangers to the Bible*, have
' out-done most *Christians*, to our great Shame
' be it spoken. P. 250. But I say, God is not,
' nor hath not been wanting to them, neither,
' as to the Enabling them to do so much as
' he Expects from them; and so making them
' capable of some Lower Degrees of Hap-
' piness. Hath not our *Saviour* told us, that
' *where little is given, but little shall be re-*
' *quired*? And I have heard of a meer Na-
' tural Fool, that on his Death-Bed said,
' *Lord, where thou givest but little, thou dost*
' *not expect much*. God hath given the mean-
' est of them a *Sense of Good and Evil* in di-
' vers Instances, and that he is willing to
' assist them with his *Grace* to live according-
' ly, as also that he sometimes excites their
' Wills, who dares deny? Hath not St. Paul
' told us, that they are *without Excuse*, or
' *rendred inexcusable*? But how can they be
' so, if they are denied what is, at least, so
' far necessary as was now said? Page 251.
' I know that *there is no Name under Hea-*
' *ven whereby Men can be saved, but only the*
' *Name of Jesus Christ*; but I am no where
' told, that those which never heard of him
' cannot be saved by him, without *Faith in*

i. e. *In the Man*
Christ without us,
as he died for us,
and Rose again.

' *him*. If this be so, what
' becomes of Poor Infants?
' Nay, of all those, except a
' Prophet or two, that lived
' before

' before the Coming of our Saviour? He Sect. 26.

' shall be my great *Apollo*, that can (p. 252.)
' give me sufficient Reason to believe, that
' any under the *Law*, except some few extra-
' ordinary Persons, had Faith in Christ's
' Death for the Remission of their Sins;
' when as his own Disciples had not till after
' his Resurrection: But yet Eleven of them
' will be acknowledged to be good Men be-
' fore his Death. Nay, it is evident; that
' after his Resurrection, they retained too
' gross a Notion of the Messiah. So that I
' say, if any of the Heathens be saved (which
' if they are not, it will be their own Faults)
' it may be time enough to Understand their
' Obligation to Christ for it, when they are
' come into the other World. But why
' should we *Christians* be *less Charitable* to-
' ward them, than were the very *Jews*?
' Who admitted those, that observed the Se-
' ven Precepts of *Noah*, and worshipped the
' true God (who were called Profelytes of
' the Gates) to the Hope of Eternal Life.
' Page 253 And the Saying of *Trypho* the
' Jew to *Justin Martyr* is very observable.
' *If thou hadst continued a Heathen Philoso-*
' *pher*, said he, *and lived Unblameably, there*
' *would have been Hope of thee: But seeing*
' *thou leavest God to believe in a Man, what*
' *Hope can there be of thy Salvation?*

' So that if I were bound to give my Sense
' of the Honestest of the Heathens, I would
' choose to judge on the Right-Hand. Thus
Bp. Fowler.

The next I shall cite is Bp. *Burnet*, in his
Exposition of the 39 Articles of the Church
of *England*, Edit. 2.

Sect. 26.

Art. 18. p. 172,
173.

‘ Page 132. The only Difficulty remaining, *saieth he*,
 ‘ is concerning those who never heard of this Religion, whether, or how
 ‘ can they be saved? *St. Paul* having divided
 ‘ the World into *Jews* and *Gentiles*, called
 ‘ by him those who are in the Law, and who
 ‘ were without Law; he says, *Those who*
 ‘ *sinned without Law*, that is, out of the *Mo-*
 ‘ *saical Dispensation*, *shall be*
 ‘ *judged without Law*, that
 ‘ is, upon another Foot. *For*,
 ‘ he adds, *When the Gentiles which have not*
 ‘ *the Law*, do by *Nature* things contained in
 ‘ *the Law* (that is, the *Moral Parts* of it)
 ‘ *these having not the Law*, are a *Law unto*
 ‘ *themselves*; (that is, their *Consciences* are
 ‘ to them instead of a *Written Law*;) *which*
 ‘ *shew the Work of the Law written in their*
 ‘ *Hearts*, *their Consciences also bearing Witness*,
 ‘ *and their Thoughts the mean while accusing*,
 ‘ *or else excusing one another*. This implies
 ‘ that there are either *Seeds of Knowledge*
 ‘ and *Vertue* laid in the *Nature of Man*, or
 ‘ that such *Notions* pass among them, as are
 ‘ carried down by *Tradition*.

Rom. 10. 14.

‘ The same *St. Paul* says,
 ‘ *How can they call on him in*
 ‘ *whom they have not believed?*
 ‘ *And how can they believe in him of whom*
 ‘ *they have not heard?* *And how can they*
 ‘ *bear without a Preacher?* Which seems plain-
 ‘ ly to intimate, that *Men* cannot be bound
 ‘ to believe, and by consequence cannot be
 ‘ punished for not believing, unless the *Gos-*
 ‘ *pel* is *Preached* to them. *St. Peter* said to
 ‘ *Cornelius*,

' *Cornelius, Of a Truth I perceive, that God* Sect. 26.

' *is no Respector of Persons;*

' *but in every Nation, he that* Acts 10. 34, 35.

' *feareth God, and worketh*

' *Righteousness is accepted of him.* Those

' Places seem to import, that those who make

' the best use they can of that small Measure

' of Light that is given them, shall be judged

' according to it; and that God will not re-

' quire more of them, than he has given

' them. This also agrees so well with the

' Ideas which we have both of Justice and

' Goodness, that this Opinion (p. 173.) wants

' not Special Colours to make it look well.

' But on the other hand, the Pardon of Sin,

' and the Favour of God, are so positively

' limited to the Believing in Christ Jesus,

' and it is so expressly said, That *there is no*

' *Salvation in any other; and*

' *that there is none other* Acts 4. 12.

' *Name (or Authority) un-*

' *der Heaven given among Men, whereby we*

' *must be saved; that the Distinction which*

' *can only be made in this Matter, is this,*

' *That it is only on the Account, and in the*

' *Consideration of the Death of Christ, that*

' *Sin is pardoned, and Men are saved.*

' This is the only Sacrifice in the Sight of

' God; so that whosoever are received into

' Mercy, have it through Christ, as the Chan-

' nel and Conveyance of it. But it is not

' so plainly said, that no Man can be saved,

' unless he has an Explicit Knowledge of this,

' together with a Belief in it. Few in the

' *Old Dispensation* could have that: *Infants,*

' *and Innocents or Idiots* have it not, and

' yet it were a bold thing to say, that they

Sect. 26. ' may not be saved by it. So it does not ap-
 ' pear to be clearly Revealed, That none shall
 ' be saved by the Death of Christ, unless they
 ' do explicitly both know it, and believe in
 ' it; since it is certain, That God may Pardon
 ' Sin only upon that Score without obliging
 ' all Men to believe in it, especially when it is
 ' not Revealed to them: Since God has not de-
 ' clared they shall be Damned, no more ought
 ' we to take upon us to Damn them.

' Instead of stretching the Severity of Justice
 ' by an Inference, we may rather venture to
 ' stretch the Mercy of God; since that is the
 ' Attribute, which of all others is most Mag-
 ' nificently spoken of in the Scriptures. So
 ' that we ought to think of it in the largest
 ' and most comprehensive Manner. (Page 174.)
 ' In a Word, all that are saved, are saved by
 ' Christ; but whether all these shall be cal-
 ' led to the Explicit Knowledge of him, is more
 ' than we have any good Ground to Affirm.

' God applies the Death of
 ' Christ by the Secret Me- *Ibid. Art. 7.*
 ' thods of Grace, to many *p. 100.*
 ' Persons whose Circumstances do render them
 ' incapable of the Express Acts of laying hold
 ' on it, the Want of those (for Instance, in In-
 ' fants and Idiots) being supplied by the
 ' Goodness of God; Thus Bp. Burnet.

The Quotations are large; but not remote
 to the Matter in Hand. The Conclusion that
 naturally follows from them, is obvious to
 the Intelligent and Unprejudiced Reader, viz.
 That Faith in Christ, as to his Outward Ap-
 pearance, Death Resurrection and Ascen-
 sion, is not so Universally necessary to Sal-
 vation, that none can be saved without it.

S E C T.

S E C T. XXVII.

G. K's. 8th *Principle considered.*

PAge 37. *That Christ's Obedience and Righteousness, which he performed in himself without us, is imputed to us by Faith for the Remission of Sins.* Princ. 8.

Ans. Here several things might be enquired into, because the Terms are general; for G. K. doth not tell us, what Obedience of Christ he means, whether his Active or Passive Obedience, or both; nor what Righteousness he intends, whether Christ's Personal or Mediatorial Righteousness; nor doth he acquaint us in what Sense Imputation is to be here taken, whether strictly or largely; and for Faith, a Word of various Signification, he doth not tell us what he intends by it, whether Speculative and Historical, or Practical and Experimental; Acquired or Infused; the Act or Habit singly considered, or in Conjunction with Repentance, Hope, Charity, and New and Universal Obedience: And as to Remission of Sins, he leaves us in the dark about that too, not informing us whether he means Remission of the Guilt of Sin, the Power and Pollution still remaining, or such a Remission which accompanies true Conversion to God, and Renovation of the Spirit of the Mind. About all these there have been, and are great Disputes among Papists and Protestants. But because he has delivered himself in general Terms, I shall enter into no particular Disquisition about them at present;

Sect. 27. but answer briefly, That we do believe, that Christ's Obedience and Righteousness, which he performed in himself *without us*, are imputed to us by Faith for the Remission of Sins, when we are *Washed, Sanctified and Justified in the Name of the Lord Jesus, and by the Spirit of our God*, 1 Cor. 6. 11.

When Men *Repent* and are *Converted*, then their *Sins are blotted out*, see *Acts* 3. 19. For whatever Men may imagine to the Contrary, notwithstanding all that Christ hath Done or Suffered, *without them*, until a Real Change be wrought *within them*, so as their Sins be Left and Put away from them, at least in the sincere Desires, Purposes, and Endeavours of the whole Heart and Soul, there is no actual Remission of Sin.

But G. K's Assertion, tho' it hath some Truth in it, yet it is not so clear and distinct as it ought to be; for we own, as is shewn before, the Imputation of Christ's Obedience and Righteousness to us by Faith, and that for the Remission of Sin; but they are not imputed to us merely because we believe so, as tho' an Abstract Act of Faith intitled us thereunto. And therefore, since G. K. is short in Expressing his Assertion, and possibly may refuse to be instructed by me; but perhaps be willing to hearken to some of his own Communion, I shall add their Testimonies for his better Information.

Serm. 4: Concerning the Incarnation of our Blessed Saviour, p. 218, 219. Edit. 1693.

The Obedience and Sufferings of our Blessed Saviour, saith Arch-Bishop Tillotson, are indeed accounted to us for Righteousness, and will most certainly

tainly redound to our unspeakable Benefit Sect. 27.
and Advantage. *But doth he stop there? No;*
he immediately adds, ' Upon our Performance
of the Condition, which the Gospel doth
require on our Part, namely, that every
Man that names the Name of Christ, depart
from Iniquity.

Christ indeed, saith the
same Person, is the Author
of our Salvation, but Obe-
dience is the Condition of
it; so the Apostle tells us,
that Christ is the Author of

On Phil. 3. 20.
in Sermons Preach-
ed on several Oc-
casions, p. 289.
Edit. 1671,

Eternal Salvation to them that obey him. It is Heb. 5.
the Grace of God in the Gospel which brings or 9.

offers this Salvation to us, but then it is by
the denying of Ungodliness and Worldly Lusts, Tit. 2.
and by living Soberly, Righteously, and God- 11, 12.

ly in this present World, that we are to wait
for the Blessed Hope. Our Saviour promises
this Happiness to the Pure in Heart, Blessed Mat. 5.
are the Pure in Heart, for they shall see God; 8.

and else-where the Scripture doth exclude
all others from any Share or Portion in this
Blessedness; so the Apostle assures us, that Heb. 12.
without Holiness no Man shall see the Lord. 14.

Again, The Covenant be-
tween God and us, is a Mu-
tual Engagement; and as
there are Blessings promised

On 2 Tim. 2. 19.
in Sermons, &c.
p. 241, 252.

on his Part, so there are Conditions to be
performed on ours. If we live Wicked and
Unholy Lives, if we neglect our Duty to-
wards God, we have no Title at all to the
Blessings of the Covenant. The contrary
Doctrine to this, hath been greedily enter-
tained to the vast Prejudice of Christianity;

Sect, 27. ' *namely*, that in this New Covenant of the
 ' Gospel, God takes all upon himself, and
 ' requires nothing, or as good as nothing, of
 ' us.— That the Gospel is all Promises, and
 ' our Part is *only* to *Believe* and embrace
 ' them; that is, to be *Confident* that God will
 ' perform them, if we can but think so, tho'
 ' we do nothing else; which is an Easie Con-
 ' dition to Fools, but the hardest in the World
 ' to a Wise Man; who, if his Salvation de-
 ' pended upon it, could never perswade himself
 ' to believe, that the Holy God, without
 ' any respect to his Repentance and Amend-
 ' ment, would bestow upon him Forgiveness
 ' of Sins, and Eternal Life, only because
 ' he was *Confident* that God would do so.

The Bp. represents the matter right; for
 there is something more required on our Part
 than *only* to *Believe*: There must be Re-
 pentance and Amendment, or no Remission
 of Sins.

*Sermon before
 the Queen on
 Christmas-Day,
 1704, P. 2.*

' If Christ, saith Arch-bp.
 ' *Sharpe*, had any Design to
 ' make us Happy; nay, if
 ' he had any Design to make
 ' us not Miserable; it was
 ' necessary for him to Redeem us from the
 ' Slavery of Sin, and to Restore our Natures to
 ' their Primitive Rectitude, by making us
 ' Vertuous and Good,

And because some depend upon Imputed
 Righteousness for Justification without In-
 herent Holiness, the same Author adds, ' Nor
 ' will it here help the matter, to say, that
 ' the Righteousness of Christ is Imputed to
 ' all Believers; and that by Vertue thereof,
 ' they are to all Intents and Purposes made
 Righteous,

Righteous, even as much, as if they were Sect. 27
 Righteous in their own Persons: I say, this
 will not help the matter. For so long as
 Sin and Wickedness are not meer Names,
 but real things, and have their immutable
 Properties; let *Christ's Righteousness be ne-*
ver so much Imputed to us, yet so long as
 they remain in us, they will be Evils, they
 will make us miserable, they will put an
 Eternal Bar to our Enjoyment of God. And
 we can no more hope to remedy this, by
 the *Imputation of another's Righteousness*,
 than a Blind Man can hope to see by the
 Eyes of another.

The same * Author ex-
 pounding those Words of the
 Apostle, Phil. 3. 9. *That I*
may be found in him, not
having my own Righteous-
ness, which is of the Law,
but that which is by the Faith of Jesus Christ,
the Righteousness which is of God by Faith.
 Saith, This Passage hath been frequently
 misunderstood, and interpreted to a Sense
 that I believe St. Paul did not think of. St.
 Paul doth not here oppose an *Inherent Righte-*
ousness to an *Imputed One*; but an *Outward*
Natural Legal Righteousness to that which
 is *Inward and Spiritual*, and wrought in a
 Man by the Spirit of God. The *Righteous-*
ness which the Apostle here desires to be
 found in, is not the *Righteousness of Christ*
Made his, or Imputed to him; but a *Real*
Righteousness produced in his Soul by the
 Faith of Jesus Christ.

The plain Sense of the Verse seems to be
 this, That which above all things I desire

* Sermon Preach-
 ed before the Queen
 on Phil. 3. 10. on
 Easter-Day, 1692.
 p. 4, 5, 6.

See also his Bish-
 -op's sermon, &c.
 p. 37

Sect. 27. ' is to be found in Christ, i. e. to be found a
 ' Disciple of his; Ingrafted into him by be-
 ' ing a Member of his Church. *Not having*
 ' *my own Righteousness which is of the Law,*
 ' *i. e. not being content with those Outward*
 ' *Priviledges, and that Outward Obedience,*
 ' *which by my own Natural Strength, I am*
 ' *able to yield to the Precepts, which is that*
 ' *Righteousness in which the Jews place their*
 ' *Confidence; and by which they expect to be*
 ' *Justified before God; But that which is by*
 ' *the Faith of Jesus Christ, the Righteousness*
 ' *which is of God by Faith, i. e. That Righte-*
 ' *ousness which I desire, and in which only I*
 ' *shall have the Confidence to Appear before*
 ' *God, is an Inward Principle of Holiness;*
 ' *that Spiritual Renewed Obedience to God's*
 ' *Law, which he doth require as the Condition*
 ' *of his Favour and Acceptance, and which*
 ' *I can never attain to but by the Faith of*
 ' *Christ, by becoming a Christian. This*
 ' *is none of my own Righteousness, but*
 ' *God's, It being wrought in me by his Spirit,*
 ' *accompanying the Preaching of the Gos-*
 ' *pel; and as it is his Gift, so he will own it,*
 ' *and reward it at the Last Day. This is the*
 ' *full Importance of that Verse, and then it*
 ' *follows by way of Explication of what he*
 ' *now said, That I may know him and the Pow-*
 ' *er of his Resurrection, &c. This is the Righte-*
 ' *ousness that I aspire after, that I may Know*
 ' *Christ, not only by a Notional Belief of his*
 ' *Doctrines, or Profession of his Religion, but*
 ' *by a Spiritual Experimental Knowledge of*
 ' *him, such a Knowledge as Transforms me*
 ' *into his Spirit and Temper. This is that*
 ' *Righteousness I long for, and in Compa-*
 ' *rison*

rison of which, I account all things in the Sect. 27.
World, but as *Loss*, and as *Dung*.

S E C T. XXVIII.

Geo. Keith's Ninth Principle Considered.

PAge Ibid. *That Christ is not God's only Princ. 9.
Elect, but all that shall be Saved are God's
Elect.*

Ans. Christ is God's *only* Elect καὶ ἐξοχὴν, by way of Eminency or Excellency, in such a Wonderful and Incomprehensible manner; so as neither the Blessed Angels or Saints are God's Elect in that Respect. Christ is the Head, Root and Foundation of Election; and all other Elected Ones are but Members, Branches, and as Stones in the Building. He is God's Elect in the Fulness, they in their Measures received from him. He in the Fountain, they by Participation. And whereas it is here expressed by G. K. *All that shall be Saved are God's Elect*, it had been better and more agreeable to the Holy Scriptures, if it had been Worded thus: *All that are Saved are God's Elect*. For their Election is in Time, and consequent upon their being saved from their Sins. For the Election is in Christ; and *if any Man be in Christ he is a New Creature*, 2 Cor. 5. 17. which Work is effected in Time; for no Man is a New Creature before he has a Being: It follows therefore, that he must first be saved from Sin, before he is Elected in Christ; who himself places Calling before

Sect. 28. before Election, saying, *many are called, but few are chosen*, Mat. 22. 14. And if Calling precede Election, then Election is in Time, because Calling is so: And if Calling, then Saving from Sin, the necessary previous Work to Election. The Apostle Peter observes the same Order both in his First and Second Epistles; For tho' he writes to the scattered Strangers, that they were *Elected according to the Foreknowledge of God the Father*; yet he tells them, *It was through Sanctification of the Spirit unto Obedience, and Sprinkling of the Blood of Jesus Christ*, 1 Pet. 1. 2. So that tho' God Foreknew their Election before all Time; yet they were Elected in Time; when Sanctified by the Spirit unto Obedience, and Sprinkling of the Blood of Jesus Christ. The Truth of this is further manifest from his following words; *ye are, says he, a Chosen or Elected Generation*, 1 Pet. 2. 9. But when? he tells them in the next Verse, *which in time past were not a People, but are now the People of God; which had not obtained Mercy, but now have obtained Mercy*. Where he makes their Election and their Being the People of God, and Obtaining Mercy to be both in Time; but the latter precedaneous to the former. And to fix this Truth the more firmly in their Minds, he earnestly exhorts them to *give diligence to make their Calling and Election sure*, 2 Pet. 1. 10.

This respects grown Persons, who by Reason of Use have their Senses exercised to discern both Good and Evil, Heb. 5. 14. but as for Little Infants, Idiots, and Distracted Persons, they fall not under the present Consideration.

But

But to return to G. K's Phrase, *All that shall be Saved are God's Elect*; for it requires some further Examination. Sect. 28.

For it implies, that some Persons are *God's Elect* or *Chosen*, and consequently *Approved* and *Accepted* with him, while they are in an *Unsaved State*, in their *Impenitence* and *Unbelief*, and to every good Work *Reprobate*. For by G. K's Words, which run in the Future Tense, *All that shall be Saved*; it inferrs, *They are not Saved yet*, not *Sanctified* by the Spirit, not *Redeemed* from Iniquity, and yet are *God's Elect* or *Chosen*. A Doctrine not only repugnant to the Justice and Holiness of God, but very encouraging also to Men of *Prophane*, *Libertine* Spirits, to continue in their Sins, upon this mistaken supposition; that is, If they can but Fancy, that notwithstanding their apparent Reprobation by reason of their Sins, they are nevertheless the Chosen of God in his Decree of Election.

But here it may be objected, What, is there no Decree of Election? when the Apostle saith, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual Blessings in Heavenly Places in Christ: According as he hath chosen us in him before the Foundation of the World, that we should be Holy, and without Blame before him in Love*, Eph. i. 3, 4.

Unto which I Answer, That there is a Decree of Election, and that before the Foundation of the World; and that the Execution is exactly correspondent to the Tenor of the Decree; for God doth not Decree one thing, and Act or Execute another contrary thereunto.

But

Sect. 28. But this Decree of Election is not Absolute, but Conditional; for 'tis a Decree of Electing or Choosing *in Christ*; and therefore upon Condition, *viz.* That Men be *in him*, which according to the Apostle is to be *New Creatures*, see 2 Cor. 5. 17. They are the Objects of the Decree. For Wicked Men, remaining Wicked, cannot be the Elect or Chosen of God; to say they are, is to represent the Almighty as doing that, which he hath declared he disapproves of; for *the Wicked*, saith the Psalmist, *his Soul hateth*, Psal. 11. 5.

John Goodwin's
Redemption Re-
deem'd, p. 463,
464.

' To Choose *us* in Christ,
' saith one, doth not signifie
' to Choose *us* Personally con-
' sidered with Christ, or in
' the same Act of Election,
' wherein or wherewith Christ was Chosen, or
' the like; but to intend, purpose, or decree
' to Choose *us*, as Being, or when we should
' be in Christ, by Believing. Having once
' obtained this Being, a Being in Christ by
' Faith, we may truly and in good Propriety
' of Speaking be said to be Chosen, by Means
' or by Vertue of that Purpose or Decree of
' Election, which was in God *before the Founda-*
' *tion of the World*, whereby he Decreed to
' Choose all those unto Salvation, how many
' or how few soever they should prove, who
' should at any time be found in Christ by
' Faith.

Against this Interpretation if any shall Object, That the Apostle speaks not of God's Choosing Men in Christ, as a thing Decreed to be done, but of it as a thing done, before the Foundation of the World, for he saith, *He hath Chosen*, &c. in the Præterperfect Tense,

Unto

Unto which take the Answer of the fore-mentioned Author. 'Nor doth that Expression of Paul, saith he, concerning God's

Ibid.

P. 62, 63.

'Choosing Men in Christ, before the Foundation of the World, import any Act in God, that is Past, and now ceaseth to be in him; but only the Standing Counsel and good Pleasure which is Eternal in him (being nothing else but himself, and his Divine Essence) of giving Life and Salvation unto all those, who Believe in Jesus Christ, by the Means which he graciously Purposeth also to vouchsafe unto them, and accordingly vouchsafeth for this end. The Reason why the Scriptures usually express the Acts of God, which are Eternally permanent in him, by Verbs of the Præterperfect Tense, and in Phrases importing Time past, is (as * *Anselm* long since well observed) because there being no Words used, or known amongst Men, which signifie that kind of *Permanency*, or *Presence*, which is proper to Eternity; Words

* Unde cognosci potest eum [Apostolum] propter indigentiam Verbi significantis æternam præsentiam, usum esse verbis præteritæ Significationis, quoniam quæ tempore præterita sunt, ad similitudinem Æterni Præsentis, omnino immutabilia sunt. In hoc siquidem magis similia

sunt, Æterno Præsenti temporaliter præterita, quàm præsentia: Quoniam quæ ibi sunt, nunquam possunt non esse præsentia; sicut temporaliter præterita, non valent unquam præsentia non esse; præsentia verò temporis omnia quæ transeunt fiunt non præsentia. *Anselm Opusc. de Concord. c. 1.*

'signifying the Time past are taken up by the Holy Ghost, to express Matters of that Consideration and Import, rather than others, which signifie either the Time present or to come; because that which is past, being unchangeably past, and in no possibility

Sect. 28. 'lity of being any other than past, holds
 ' better Agreement with; and is more like un-
 ' to that, which is Eternally [and so, un-
 ' changeably] present, than either that which
 ' is present in Time, or future; in as much
 ' as that which is present, is not unchange-
 ' ably present, but will shortly be past; and
 ' that which is future, is not unchangeably
 ' future, but will in Time be present, and after
 ' this, past.

S E C T. XXIX.

George Keith's Tenth Principle
considered.

Princ. 10. **T**hat every Member of the Church, that
 can speak, ought to Confess with their
 Mouths, the Fundamental Principles of their
 Christian Faith, &c.

Ans. We believe what the Apostle Paul
 saith, That if thou shalt Confess with thy Mouth
 the Lord Jesus Christ, and shalt believe in
 thine Heart, that God hath raised him from
 the Dead, thou shalt be saved. For with the
 Heart Man believeth unto Righteousness, and
 with the Mouth Confession is made unto Salva-
 tion, Rom. 10. 9, 10. And what the Apostle
 Peter saith, Sanctifie the Lord God in your
 Hearts; and be always ready to give an Answer to
 every Man, that asketh you a Reason of the Hope
 that is in you, with Meekness and Fear, 1 Pet.
 3. 15. And as we believe the Holy Scriptures
 were given by Inspiration of God; so we be-
 lieve

lieve and confess to every Branch and Article thereof. But as to Creeds, Confessions, and Articles of Faith and Religion, which Men in their own Carnal Wisdom have devised, and in their own Invented Terms and Expressions have form'd, and in their own Wills have imposed as Fundamentals of the Christian Religion, we do not believe we are obliged to receive them. Sect. 29.

Nor do we find that, in the Days of Christ's Outward Appearance, or in the Apostles Times, any particular Set or Prescript Forms of Creeds or Confessions were imposed upon those that embraced the Christian Religion: But as Christ said, *No Man knoweth the Son but the Father; neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will reveal him*, Mat. 11. 27. And as the Apostle Paul said, *No Man can say, that Jesus is the Lord, but by the Holy Ghost*, 1 Cor. 12. 3. So we believe and testify, that as we Inwardly Experience the Son Revealing in us, and the Holy Spirit Moving and Assisting of us, to come forth in a Confession to any Principle of the Christian Faith, then are we rightly Qualified and Prepared to Confess with the Mouth, what we Believe with the Heart. For having first received from the Lord, then, and then *only* are we Fitted to make a right and acceptable Confession.

These things being thus premised in general, I come now to a particular Examination of the Principle it self: *Every Member of the Church, that can speak, ought to Confess with their Mouths, the Fundamental Principles of their Christian Faith.*

And

Sect. 29.

And 1. I demand of G. K. what Plain and Express Scripture he hath for this Principle? An *Equivalent*, or *Consequence*, or *Grounded upon*, or *not Contrary to Scripture*, his common Refuge when put to a Pinch, will not serve his turn here. For he laying this down, as a *Principle of the Christian Religion, in common to be believed*, I shall hold him to his Position maintain'd in his *Truth's Defence*, p. 170. and also in his *Explications and Retractions*, p. 3. where he saith, 'That nothing should be required by one Sort from another, as an Article of Faith, or Doctrine, or Principle of the Christian Religion, in common to be believed, but what is *expressly delivered in the Scriptures, in Plain, Express Scripture-Terms*. And if he cannot thus prove his Principle, as tis most certain he cannot, it being no where expressly delivered in the Scriptures, in Plain, Express Scripture-Terms; it naturally follows from his own Concession, that no Member of the Church, that can speak, is obliged to make such a Mouth-Confession, as he speaks of.

2. But to follow him in his own way of Arguing; ought every Member of the Church (suppose *that* he professes to be of) that can speak, to confess with their Mouths, &c? Then *Fools* and *Madmen*, who have been *Dipt* or *Sprinkled* according to the *Rubrick*, (for such are reckoned by him and his Brethren to be Church-Members) ought to make this Confession, provided they can Speak. But what an odd thing would it be, to require a Confession of the Fundamental Principles of *their* Christian Faith, who are neither capable

pable of understanding those Principles, nor Sect. 29. making a Rational Confession of them?

3. What Advantage can a Confession of this Kind be of to Wicked and Profane Members of the Church? It can be no Test of their Christianity; for as they are no Christians indeed, unless they depart from Iniquity; so such a Confession is Gross and Horrid Hypocrisy in them, and will rise up in Judgment against them, and condemn them.

A Confession made of Fundamental Principles by Wicked Men, is expressly contrary to Scripture; For *unto the Wicked God saith, What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy Mouth? Seeing thou hatest Instruction, and castest my Words behind thee, Psal. 50. 16, 17.*

And it will avail them nothing. For, 'It is not, saith Arch-bishop Tillotson, being 'guilded over with the Ex-
'ternal Profession of Chri-

*Sermons Preach-
ed upon several Oc-
casions, p. 258, 259.
in Octavo, Edit.
1671.*

'stianity, that will avail us;
'our Religion must be a *Vital Principle In-*
'wardly to Change and Transform us.

'He that would know what a Man be-
'lieves, let him attend rather to what he
'does, than to what he talks. He that leads
'a Wicked Life, makes a more credible and
'effectual Profession of Infidelity, than he
'who in Words *only* denies the Gospel.

Ibid.
P. 257.

'He may have Orthodox Opinions in Re-
'ligion, but when all is done, there is no
'such Error and Heresie, nothing so funda-
'mentally opposite to Religion, as a Wicked
'Life.

Ibid.
P. 261.

Sect. 29. ' *Celsus* and *Prophyry*, *Hierocles* and *Juli-*
an, among all their witty *Invectives* against
 Ibid. ' Christian Religion, have nothing against it
 p. 263. ' that reflects so much upon it, as do the
 ' Wicked Lives of so many Christians. The
 ' greatest Enmity to Religion, is to Profess
 ' it, and to live unanswerably to it.

Ibid. ' The Profession of Christianity, and Mens
 p. 266. ' having the Name of Christ, named upon
 ' them, will be so far from securing them
 ' from Hell, that it will sink them the
 ' deeper into it.

Ibid. ' Better had it been, thou hadst never known
 p. 267. ' one Syllable of the Gospel, never heard
 ' of the Name of Christ, than that having
 ' taken it upon thee, thou shouldest not depart
 ' from Iniquity. Happy had it been for thee,
 ' that thou hadst been born a *Jew*, or a *Turk*,
 ' or a Poor *Indian*, rather than that being
 ' bred among Christians, and Professing thy
 ' self of that Number, thou shouldst lead a
 ' Vicious and Unholy Life.

4. What are those Fundamental Principles
 of Christian Faith here spoken of, and who
 is to Judge of them? Must every Member of
 the Church draw up the Fundamentals of his
 own Creed, or must some Body else do it
 for him? 'Tis a difficult thing to give in
 an exact Catalogue of Fundamentals: For
 Men differ very much in their Sentiments
 about them; and some have esteemed that
 Fundamental, which hath been but either
 an Opinion, or Explication of their own.
 The safest way therefore amidst the great
 Variety of Mens Apprehensions and Concep-
 tions about Fundamentals, is to adhere to
 the Holy Scriptures, and he that truly be-
 lieves

believes the Holy Scriptures, cannot but believe Sect. 29.
all that is Fundamental, and necessary in
common to be believed as an Article of Faith,
or Doctrine, or Principle of Christian Reli-
gion.

* 'Tho' we cannot per-
'haps say in particular
'(faith Chillingworth) thus
'much and no more is Fun-
'damental, yet believing all
'the Bible, we are certain
'enough we believe all that
'is Fundamental.

* Religion of
Protestants a safe
way to Salvation,
c. 6. Num. 48.
p. 349. Edit. 2.

Again, † 'There is no
'such Necessity, that Men
'should certainly know what is, and what
'is not Fundamental. They that believe
'all things Plainly delivered in the Scripture,
'believe all things Fundamental, and are at
'sufficient Unity in Matters of Faith, tho'
'they cannot precisely and exactly distinguish
'between what is Fundamental, and what
'is Profitable. Thus this Noted Protestant
Writer against the Papists.

† Ibid. c. 7.
Num. 35. p. 387,
388.

And if there is no such Necessity, as Chil-
lingworth says, that Men should certainly know
what is, and what is not Fundamental, seeing
they are very much divided in their Sentiments
about Fundamentals; then there is no
need of drawing up a Prescript Form of Fun-
damental Principles, and requiring a Verbal
Confession of them from one another. For
it is sufficient for any Man's Salvation, if he
believes the Holy Scriptures, and holds the
Foundation Christ Jesus, and knows himself
to be built thereupon, a Living Stone in the
Spiritual Building; tho' he concerns himself

Sect. 29. not with many of those things, which some Magisterially, but very Mistakingly Dictate under the Notion of Fundamentals.

There is a wonderful Fondness in some Men to be Making of Creeds, Articles, Fundamental Principles, &c. and Prescribing them unto others, as distinctive Marks, or necessary Terms of Church-Fellowship. But blessed be the Name of the Lord, who hath taught us another and better Way of Entering into Church-Society, which is by the *Door Christ Jesus*, the only Way of Access to God, and so to Communion one with another in the things of God.

Further discovery, p. 102, 103.

Thomas Ellwood having well expressed this matter, I shall deliver it in his Words, viz.
 ' To be Drawn together by
 ' the Inward Force and Virtue of Truth,
 ' through the Operation of the Divine Spirit
 ' in the Heart, into an Agreement in the Belief of the same Principles, Doctrines and Points of Faith; and so also to Agree substantially in making Confession thereof, when and wheresoever the Honour of God requires it of us.

For 'tis this Divine Power and Virtue that truly and rightly gathers us into Church-Society, into a Spiritual Brotherhood, by making us One in the Lord, and in the things pertaining to the Kingdom of God. This is an Inward Work, wrought in our Hearts by the Effectual Operation of the Holy Spirit. A Work which no *Formal* or *Mouth-Confession* of any Principles drawn up by Mans Wisdom can effect. Not that we are against a Free Confessing with the Mouth those Fundamental

mental Principles, which the Holy Scriptures Sect. 29. deliver as such, when Men are brought into the Belief and Knowledge of them by the Power of Truth upon their Hearts; but the thing that we approve not of, is, the Composing of Creeds and Articles in Unscriptural Expressions, and imposing a Verbal Confession of them in Man's Will and Time, as Terms of Entrance into, and Continuance in Church-Society, without due regard to Convincement of the Understanding, and Renovation of Heart and Life.

The Degeneracy of the Churches from the Inward Power, Life and Virtue of Religion, first made way for these Outward Tests and Lifeless Terms of Communion. And if ever they be Recovered out of the Apostacy, it must be by an Effectual Return to and Joining with that Divine Life and Light of Christ in the Heart, which alone can Unite them to God, and to one another in that Spiritual Fellowship which is of God.

Thus having Examined G. K's. Ten Principles, and explained our Sense of them according to the Scriptures of Truth, sincerely owning whatsoever is Scripturally Fundamental, I proceed to what E. C. offers further to Consideration.

S E C T. XXX.

The Quakers use no False Glosses to deceive their Readers ; as E. C. traduces them.

E. C. p. 37. *Now Mr. V. (for all your False Glosses and Cheating Colours to deceive your Readers) all these Principles were denied by your Pensylvanian Friends.*

Ans. Our Pensylvanian Friends and we have always been and are found in the Faith of our Lord Jesus Christ, and the False Glosses and Cheating Colours here pretended, have been the Artifices of our Adversaries, to represent us otherwise than really we are. We do not hold one Doctrine in *England* and another in *America*; but as the Truth is one, so we are one in the Truth. And therefore to avoid Repetition, I refer the Reader to what is said before in Answer to these Principles.

E. C. p. ibid. For John Humphreys thus crooked against them, saying, I perceive by G. K's. Ten Articles of Faith, that they relish too much of Carnality: A Carnal Body of Christ in Heaven; a Carnal Election and Reprobation, a Carnal Justification, and Adoption, a Carnal Day of Judgment, and Resurrection beyond the Grave.

Ans. Abusive Language is so customary with *E. C.* that I the less wonder at the *Croaking* Epithete he bestows upon *I. H.* He seems to have been conversing with those impure
Creatures,

Creatures, that Breed and dwell in the Mire, Sect. 30.

Frogs I mean, from whence he hath borrowed his Inelegant Metaphor; but whether with those Foul Amphibious Animals, or with those Unclean Spirits like Frogs spoken of, Rev. 16.

13. that come out of the Mouth of the Dragon, and of the Beast and False Prophet, is left to himself to determine. Or, whether he hath been lately, reading, Exod. 8. or Homer's

* Batrachomyomachia, or A-

ristophanes's † Ranae, I shall not inquire. But since I find

in the latter a Description of one which looks like an Exact

Draught of himself, I shall

* Battle between Frogs and Mice.

† Comedy Intituled Frogs.

cite it for his

The following are Euripid. γ', words of

"Ανθρωπον ἀγριοποιδν, αὐθαδέσομον,

Aristoph.in

"Εχον' ἀχάλινον, ἀκραῆς, ἀπύλωτον Στόμαχος, Ranis. α' 3. sc. 2

Εὐπρεπὲς, ἀπεριλάλητον, Κομπορακελορρήμονα.

Literally ha-
-scalded blun.

The Sense of which is Paraphrastically rendered thus.

Humorist for

καὶ ἀπύλωτον

αἰσῶν, οὐκ ἀπύλωτον

—το, ἔφεκον, μω-

—καὶ ἀπύλωτον, μω-

—καὶ ἀπύλωτον, μω-

—καὶ ἀπύλωτον, μω-

—καὶ ἀπύλωτον, μω-

—καὶ ἀπύλωτον, μω-

—καὶ ἀπύλωτον, μω-

—καὶ ἀπύλωτον, μω-

—καὶ ἀπύλωτον, μω-

—καὶ ἀπύλωτον, μω-

—καὶ ἀπύλωτον, μω-

Rude, Proud, Unbridled, and Impertinent.

Due Bounds transgressing, and good Government.

So leaving E. C. to gnaw the Bone of his own hard Metaphor, we may in the mean time inquire, whether J. H. ever spake the Words Charg'd upon him? and if he did, when and where? for E. C. refers to no Author, Book, or Page, but leaves us in a dark Labyrinth, affording neither Light nor Clew to guide us out of it. And therefore his Allegation being without Proof, in Justice it requires no Answer. But because Equity may

Sect. 30. require that a Bill of False Suggestions should be answered, I shall so far comply with E. C's. Expectation, as to tell him plainly, that there is nothing justly exceptionable in J. H.'s Words, as here delivered. For seeing G. K. proceeds in his *Ten Principles* upon Matters and Things outward *only*, except Princip. 7. where he speaks of *Faith wrought in us by the Spirit of Christ*; he hath given Occasion enough for the Remark made by J. H. *I perceive by G. K.'s Ten Articles of Faith, that they relish too much of Carnality.* For G. K. using that Phrase *without us* no less than Six Times in his *Ten Principles*, and putting a great *Emphasis* upon it, intimates as tho' the Main Stress of Man's Salvation lay in Believing the Work of Christ *without us*; whereas the Main Stress, as to our Immediate and Personal Hope and Comfort lies in Witnessing the Work of Christ wrought by his Spirit *within us*. For *Christ in you*, saith the Apostle, is the *Hope of Glory*, Col. 1. 27. He doth not exclude *Christ without*, his *Conception, Birth, sufferings, Death, Resurrection, Ascension without us*, as having no Share in the great Work of Man's Redemption and Salvation; but yet he doth not lay the Chief or Main Stress there; but upon Christ Living *in him*. *I Live*, saith he, *yet not I, but Christ Liveth in me*, Gal. 2. 20. *Always bearing about in the Body, the dying of the Lord Jesus, that the Life also of Jesus might be made manifest in our Body.* For we which live, are always delivered unto Death for Jesus sake, that the Life also of Jesus might be made manifest in our mortal Flesh, 2 Cor. 4. 10, 11. This Life of Christ in us,

is the Divine Salt that Seasons us to be ac-Sect. 30.
ceptable Sacrifices to God; the Heavenly
Treasure in our Earthen Vessels; the Light
that Inlighteneth; the Grace that Teacheth;
the Spirit that Quickeneth; the Truth that
Sanctifieth; the Word that Saveth, and the
Power that Preserveth the Faithful unto God's
Everlasting Kingdom.

A Man may Believe all the Articles of the
Creed, all that Christ hath done or suffered
without him; but what will this Faith avail,
if he know not the Work of Sanctification
by the Spirit of Christ *within him*? But when
a Man comes to receive Christ in his Inward
and Spiritual Appearance, and to know him
to be *his* Saviour, by Saving of *him* from his
Sins, and Sanctifying of *him* by his Holy
Spirit; then how comfortable are those Do-
ctrines recorded in Scripture respecting Christ's
Outward Appearance? for then a Man comes
to the Fulfilling of Scripture in his Measure,
and to a Taft and Experience of those Truths
which he had before but by Report or Hear-
say.

The *only Foundation* we have to build up-
on for Acceptance with God to Eternal Sal-
vation, is *Jesus Christ*; but

as * one rightly observes on
Col. 1. 27. *Christ in you the*
Hope of Glory. 'Tis not so

* Clark's *Annotations on the New Testament.*

' much by reason of what Christ has done
' for you *without you*, as by reason of what
' Christ has done for you *within you*, that you
' have any Grounds of Hope. All the Acts of
' Christ's Mediation, *saith he*, must be acted
' over again *in us*. His Birth or Conception,
' Gal. 4. 19. His Death, Rom. 6. 4. His Resur-
' rection,

Sect. 30. 'rection, Col. 3. 1. His Ascension, Eph. 2. 6.
' His Intercession, Rom. 8. 26.

Serm. 4. Con- ' For 'all, faith Arch-Bi-
cerning the Incar- ' shop Tillotson, that he (viz.
nation of our Bles- ' Christ) hath done for us
sed Saviour, p. 217. ' without us, will avail us
Edit. 1693. ' nothing, unless we be In-
' wardly Transformed and Renewed in the Spi-
' rit of our Minds.

S E C T. XXXI.

The Quakers Writings run not counter to their Meanings. Their Consciences Testifie for them, that they are sincere, and that they do not Verbally deny what they Mentally hold; but are falsely accused by E. C. His pretended Tenderness of their Reputation manifested.

E. C. p. Ibid. *Here Mr. V. we have the true Idea of your own Doctrines. However your Writings run counter to your meaning. For all you Fawn upon us, and tell us, that all these you and your Friends dearly own; yet God knows, and your own Consciences testifie against you, that in Truth and Sincerity, you own not any one of them. These Orthodox Doctrines, you in England, as well as J. H. in Pensyl-*
vania

vanity (for all your daubing with untemper'd Sect. 31.
Mortar) account them but Carnal.

Ans. Among other hard and severe Usage from E. C. this is none of the least that he chargeth both R. V. and his Friends, with Insincerity in their Writings; representing them to be an Hypocritical People, that write one thing, and mean another; Yea, that *God knows*, and *their own Consciences testifie against them*, that in Truth and Sincerity, they own not any one of G. K's. Ten Principles, tho' they say, they dearly own them. And in Postscript to *Quakers Pedegree*, p. 270. speaking of R. V. he says of him, That 'he writes one thing, and 'must certainly believe another, if he is a right 'true *Quaker* of the Foxonian Party; or else 'he has a Meaning which he reserves to himself, beyond the Common Rules of understanding things written. And p. 274. he saith, 'The Modern *Quakers* have found out 'a Device to palliate and excuse all these Absurdities, by a Verbal Denial of what they 'Mentally hold and believe, on purpose to 'deceive their Unwary Readers.

This is the Character E. C. is pleased to give of us, with respect to our Sincerity in our Words and Writings.

But in Answer to him, we say, 1st, That he knows not our Hearts; therefore cannot judge of them. 2^{dly}, That he hath most grievously Defamed us. For as we have Received and do Profess the Truth as it is in Jesus, so it is the Conscientious Care of all the Faithful to walk Circumspectly in it, and to speak and write the Truth every one to our Neighbour, without any Equivocation, or Mental Reservation, contrary to the true and plain

Sect. 31. plain Sense of our Words and Writings. The Fear and Dread of the Great God, who is Omnipresent and Omniscient, and knows the Thoughts and Intents of our Hearts, is with us; and as we are preserved in his Fear, so we feel an Holy Awe upon our Souls for Truth and Uprightness in Opposition to all Falshood and Hypocrisie.

'Tis true our Words and Writings have their Sense and Meaning, but not that which is contrary to them: And therefore if at any time they are either Ignorantly Mis-contrued, or Willfully Perverted, the Fault is not ours, who Speak and Write as we Mean, and Mean what we Speak and Write; but their's, who either Ignorantly Mis-contrue, or Willfully Pervert them.

We should be utterly unfit for all Conversation and Society, whether Civil or Religious, were we such wretched Creatures, as this Author describes us; the Black Strokes of whose Invidious Pencil seem designed both to Unchristian and Unman us at once, and to render us, as much as in him lies, not only Monsters in Nature, but even so many Apostate Spirits in Humane Shapes.

But, Blessed be the Name of the Lord our God, we are not such as *E. C.* represents us; and under this Reproach that he hath cast upon us, we are comforted in the Testimony of a good Conscience, that the Lord hath enabled us to put away Lying and Hypocrisie, and to speak Words of Truth and Sincerity.

But what is to be thought of this Man himself, who is truly guilty of doing that which he falsly chargeth upon us? Do not his Writings run counter to his Meaning?

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When he pretends to * *be tender of Friends* Sect. 31. *Reputations*, in and about *Banbury*, and yet * *Quakers* tells them, † *That a Quaker, as such, is nei-* Pedigree; *ther true Protestant, nor the true Friend of a* P. 4. *Protestant.* That the * *Quakers serve not* † P. 7. * P. 33. *the Lord Jesus Christ, but are contrary to him, his Divinity, Mediator-ship, and Plenary Satisfaction to Divine Justice.* That (a) *the Poison* (a) P. 34. *of Asps is under their Lips.* That they are (b) *a Set of Seducers, who are the last born* (b) P. 27. *of Hereticks: Postremus diaboli Conatus and Seculi Excrementum; the last Vomit of the great Red Dragon with Seven Heads and Ten Horns, Rev. 12. 15. (mistaken for 12. 3.) The very Excrement of the present Age.* That they are (c) *Scoffing Ishmaelites.* (d) *The very Fly-* (c) P. 15. *blows of the Papists.* Their Doctrines, (e) *a* (d) P. 51. *Pill of deadly Poison.* And their Religion, (e) P. 17. (f) *An Hodge Podge of all Heresies: And that* (f) P. 7. *if all the Old Heresies of former Ages had been in Epist. lost, in this one Set they may be found again.* Dedicatory

His Book abounds with this sort of Ill Language, and yet he pretends to be tender of our Reputations: Whereas his pretended Tenderness is Intended Cruelty towards us, as appears plainly by the whole Scope of his Book, wherein he labours to Expose us as the Vilest Hereticks and Deceivers in the World.

But tho' he doth endeavour thus to Expose us; yet the Hurt will be his own more than ours: For while he throws his Filth at us, he contracts the more Guilt to himself, and makes more work for Repentance, if perhaps he hath not arrived to that Degree of Obduration, that his Heart is past Feeling, and his Conscience seared, as with an Hot Iron.

As

Sect. 31. As for us, we know thro' the Riches of Divine Grace, whom we have believed; and our Rejoycing, under the Rage of this and other Imbittered Adversaries, is, that **Our Principle is the Truth it self, and our Doctrine none other, than pure and Primitive Christianity.**

And whereas, he says, *We daub with Untemper'd Mortar, and account those Orthodox Doctrines, viz. G. K's. Ten Principles, but Carnal:* We return the Charge upon himself, and say, that He is one of those *Daubers*, and not we; and that the **But** is his Addition, and no Part of our Assertion. For we have explained our Sense about those Doctrines, according to the Testimony of the Holy Scriptures, and as so explained, they are Orthodox, and by those that are Inlightened in the Mysteries of the Gospel, a Spiritual Use and Application may be made of them. But Carnal Men neither do, nor can Spiritually understand them.

SECT.

S E C T. XXXII.

E. C's. *Mistake Discovered about the true Cause of G. K's. being thrown out of Unity, and Excommunicated, as he terms it, and the Time when. R. V's. Sincerity Vindicated.*

E. C. p. 38. *No less was the Censure of your Yearly Meeting in London, Anno Domini, 1694. For when these Articles were sent from Pennsylvania thither, as Mr. K's. Accusation, together with J. H's. Censure of them; both being read and maturely debated on therein; J. H. was Justified, and Mr. K. thrown out of their Unity, and Excommunicated by them. See Tho. Ellwood's Farther Discovery, p. 84.*

Answ. The Proof for this being *Tho. Ellwood's Further Discovery, p. 84.* I have faithfully examined the Place quoted; and do assure the Reader, that there is neither in p. 84. nor in any other Part of the said Book, Entituled, *A Further Discovery, &c.* by *Thomas Ellwood*, any thing either of these Articles being sent from *Pennsylvania* to the Yearly Meeting in *London*, as *G. K's. Accusation*, together with *J. H's. Censure* of them, or of their being read and maturely debated therein, or of *J. H's.* being Justified, and *G. K's.* being thrown out of Unity and Excommunicated. Nor was it possible for *Thomas Ellwood* to have given an
Account

Sect. 32. Account of G. K's. being so thrown out and Excommunicated, in the Year 1694. Seeing he was not disowned by the Yearly Meeting in *London* 'till 1695, as appears by that Meeting's *Paper* which was given forth against him.

And therefore E. C's. Proof failing, his Charge grounded upon it necessarily fails also.

Nay G. K. himself confesseth, as I find him quoted by *Tho. Ellwood*, that for matter of Doctrine, they [*i. e.* the Yearly Meeting in *London*, 1694. for that's the Meeting referred to] *did not blame him*.

And if that Meeting did not then Blame him for *Matter of Doctrine*, is it at all likely they should for *Matter of Doctrine*, then throw him out of *Unity* and Excommunicate him?

E. C. *p. ibid.* And the very same would they do by you Mr. V. did they not know, and were they not well assured, that in all these Articles (whatever you seem to write to the contrary) you are their very Eccho and Counter-pain, not their Adversary.

Answ. This Paragraph revives his former Malicious Calumnies, as tho' R. V. had a Meaning contrary to his Writing. But as the Apostle saith, *All things work together for good to them that love God*, Rom. 8. 28. So this Advantage is gain'd by his Adversary's Slander, that whatever R. V's. Private Opinion may be, yet his Writing with respect to these Articles or Ten Principles is Orthodox. Now as to his, or any other Man's Private Sentiments, the usual way of discovering of them, is either by Word or Writing. And Common

Common Charity obligeth us to think Men are Sincere in their Words and Writings, especially when they tell us they are so, and we have no just Cause to suspect the contrary, they being Men of Reputed Honesty and Integrity. Now this is *R. V.*'s Case; he hath told us he is Sincere, and there is no just Cause to suspect the contrary, he being a Man of Reputed Honesty and Integrity; and therefore to charge such a Man with Insincerity in his Words and Writings, is a Breach of Common Charity, and contrary to the Universal Justice of the Sober Part of Mankind.

Thus have I Examined *E. C.*'s Epistle to *R. V.* Defended our Christian Doctrine, Refuted his Arguments against it, Convicted him of Falshood in his *American Stories*, and Cleared our Friends in *Pensylvania* of the Charge of Persecution for Religion, and Tyranny of Government there.

S E C T. XXXIII.

The Conclusion.

AS to the Counsel and Advice to *R. V.* wherewith *E. C.* Concludes his Epistle, I do observe therefrom,

First, That however *E. C.* took his Aim, yet he hath altogether miss'd the Mark he shot at; For *R. V.* is not concerned in the Application.

Secondly, That the Advice is exactly Calculated for the Meridian of *Westcot-Barton*;

Q

E. C.

Sect. 33. *E. C.* being the Person who ought to take it to himself, because suited to his own State and Condition, and not to *R. V.*'s. For

1. *E. C.* thinks it high time for him to be serious, implying he hath not been so yet; but *R. V.* hath been a Serious Person even from his Childhood.

2. *E. C.* Supposes, he may *Prevaricate* against his own Conscience, in the Great Concerns of his own Soul, and of theirs, who are influenced by him; but *R. V.* abhors the very Thoughts of such *Prevarication*. For believing there shall be a Resurrection both of the Just and Unjust, therein doth he exercise himself to have always a Conscience void of Offence toward God, and toward Men.

3. *E. C.* supposes, he may, contrary to his Conscience, have now either Taught or Written out of Pride, Faction, Malice, Revenge, or for Worldly Interest, or for any other Base, Deceitful, Wicked or Sinister Design: But *R. V.* being a Man of an Excellent Temper and Spirit, as *E. C.* elsewhere confesses; none of the things before alledged, can be supposed to be either the Causes or Ends of his Teaching or Writing.

4. *E. C.* refers the giving an Account of the Intentions of our Hearts, and Designs of our Souls, to a Time afar off; for that's the vulgar Notion that the Priests have of the Day of Judgment; as tho' the Judge stood not before the Door, and no present Account were to be given. But *R. V.* believes, not only a Judgment to come, called by the Apostle, *Eternal Judgment*, Heb. 6. 2. but also a Judgment Present, for the Hour of his Judgment is come, Rev. 14. 7. wherein the Lord Searcheth

Searcheth the Heart, and Trieth the Reins of Sect. 33.
the Children of Men, and *Executeth Righteousness and Judgment*, Psal. 103. 6. And as this is comfortable unto the Righteous, to know the Lord to be come near unto Judgment, so it is terrible unto the Wicked; and therefore they endeavour to shun it and put it afar off; but do what they can, there is no possibility of wholly escaping the Righteous Judgment of God even in this Life.

For the further Confirmation of this Truth, the Holy Scriptures are full of Examples, which I wave at present; and conclude this Reply with that Saying of *Hieron.*

I beseech thee, Reader, that remembering the *Judgment-Seat of Christ*, and knowing that as thou Judgest, so thou must be Judged, neither to Favour me, nor mine Adversary, nor to have respect to the Persons, but to the Cause of the Speakers.

Quæso, Lector, ut memor Tribunalis Domini, & de judicio tuo te intelligens judicandum, nec mihi, nec Adversario meo faveas, neve personas loquentium, sed causam consideres. *Hieron. ad Pammachium adversus Errores Joannis Hierosolymitani*, Tom. 2.

A N APPENDIX

I. Concerning Persecution.

AFTER this Great Out-cry against the *Quakers*, as being *Cruel Persecutors*, which hath been shewn in the foregoing *Discourse* to be Notoriously False, having no Foundation but in the Malicious Wills and Dispositions of our Inveterate Adversaries; the Justice and Innocency of our Cause requires, that some Account should be given of those long and grievous Persecutions which we have Suffered from several *Priests*, and others of the same Cruel and Vindictive Spirit and Inclination. Nor can any one justly blame us, should we present the World with a Compleat History of our Sufferings from those *Men*; when some of their own Party, to turn the Infamy of Persecution from themselves, have attempted by the basest Practices, as Malicious Lying and Notorious Forgery, to render us who were the *Persecuted*, to have been the *Persecutors*.

But seeing a Work of this Nature would be too large for an Appendix, for an Exact History of our Sufferings would fill several Volumes; we shall for the present refer the Reader to some of our Accounts in Print; The Titles of the Books are as followeth.

I. The

1. *The Second Part of the Cry of the Innocent for Justice; being a Brief Narrative of the Illegal Apprehending and Imprisoning of about Seven Score of the People, called Quakers, in Newgate for the Testimony of a pure Conscience, Printed in the Year, 1662.*

2. *The Cry of the Innocent and Oppressed for Justice; Or, A brief Relation of the late Proceedings against the Prisoners called Quakers, in London, and the manner of their Tryal at the Sessions holden at Hicks's Hall, and Old-Baily, on the 14th, 15th, and 17th Days of October, 1664. At which Places Thirty one of the said Prisoners were Sentenced for Banishment.*

The Matter which they suffer thus for, and are exposed to this severe Sentence, is their Meeting together upon the Account of Worshiping God in Spirit, according to their usual manner: Printed in the Year, 1664.

3. *The Continued Cry of the Oppressed for Justice, in Two Parts.*

The First being a farther Account of the late Unjust and Cruel Proceedings of Unreasonable Men, against the Persons and Estates of many of the People, called Quakers, only for their Peaceable Meetings to Worship God. Presented to the Serious Consideration of the KING, and both Houses of Parliament. Printed in the Year, 1675.

The Second being an Additional Account of the Present and Late Cruelty, Oppression and Spoil inflicted upon the Persons and Estates of many of the Peaceable People, called Quakers, in divers Counties, Cities and Towns in this Na-

tion of England and Wales (Chiefly upon the late Act made against Conventicles) for the Peaceable Exercise of their Tender Consciences towards God, in Matters of Worship and Religion. Printed in the Year, 1676.

In the last Page of which there is this Note, viz.

 There have Died Prisoners, in several Goals in *England and Wales*, since the King came into *England*, who Suffered for Good Conscience, above Two Hundred Persons of the aforesaid People, by Reason of their Close Confinement.

4. *A short Relation of some Part of the Sad Sufferings, and Cruel Havock and Spoil inflicted on the Persons and Estates of the People of God, in Scorn called Quakers, for Meeting together to Worship God in Spirit and Truth, since the late Act against Conventicles. Printed in the Year, 1670.*

5. *A Brief Account of some of the Late and Present Sufferings of the People, called Quakers, for meeting together to Worship God in Spirit and Truth: For Refusing for Conscience sake to Swear in any Case: For not going to the Parish Church, and not Paying to the Repair of the same; and not Paying Offering-Money, Small Tythes, &c. Humbly Presented to the KING, Lords and Commons in Parliament Assembled. Printed in the Year, 1680.*

In these Books the Reader may see what Cruel and Unchristian Usage, the Quakers met with from Priests and People. Some were

were kept in Noisom Prisons 'till Death set them at Liberty; some Sentenc'd to be Banish'd from their Native Country, from their near and dear Relations, Husbans from their Wives, and Wives from their Husbans; Parents from their Children, and Children from their Parents. Some strip'd of all that they had, and expos'd to the Extremities of Cold and Poverty. Others had Tryals of Cruel Mockings, were Buffeted, Beaten, Whip'd, put in Cages, Stocks, Drag'd in the Streets, some by their Necks till almost stifled, some by their Heels, some by the Hair of their Heads, some Trod upon 'till Blood gush'd out of their Mouth and Nose, with other Barbarous and Inhuman Usages.

The Distresses taken from them were often Arbitrary and Illegal, and when they Appeal'd for Redress of their Grievances, that was often turn'd to the Aggravation of their Sufferings. The Law it self was keen against them; but this did not satisfie the violent Tempers of some that had the Administration, unless whetted by their own Cruelty in the Execution. Yea, so fierce was the Rage of some Judges, Justices, Bishops, Priests, Informers, Bayliffs and Goalers, that there seem'd to be a Confederacy, not only for the Ruine; but for the utter Exterminating of this Religious and Peaceable People from off the Face of the Earth. For their Persecutors seem'd to have abandon'd not Justice only, but even Humanity it self. Such was their Implacable Enmity against the Truth, which these People profess'd. And yet under all their Sufferings, which were for Righteousness sake, and a good Conscience towards

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God,

God, how great, yea, how wonderful, was their Patience? *Being Reviled, they Bless'd; being Persecuted, they Suffer'd it; being Defamed, they Intreated; they were made as the Filth of the World, and as the Off-scouring of all things,* See 1 Cor. 4. 12, 13. When they were Imprison'd or Banish'd, they were as meek as Sheep appointed for the Slaughter; and when they were Spoiled of their Goods, they took it Joyfully, knowing in themselves that they had in Heaven a better and an enduring Substance, Heb. 10. 34. They had a Good Cause, and a most Merciful and Gracious God, who was with them in their Sufferings, and made them to Triumph in his Salvation. According as their Day was, so he Ministred Strength and Patience to them. Like the Israelites under Pharaoh's Cruelties, the more they were Afflicted, the more they multiplied and grew, see Exod. 1. 12.

Plures efficimur,
quoties Metimur.
Apologet. c. ult.

Or, as Tertullian said of the Christians under Persecutions in his Time, *The oftner we are Cut down, the more our Numbers increase.*

Their Faith was like a Rock in the midst of Violent Waves, and their Hope an Anchor, both sure and stedfast. They were nothing terrified by their Adversaries, nor discover'd any Impatience under their greatest Pressures. They reckoned with the Apostle, *That the Sufferings of this present time, are not worthy to be compared with the Glory which shall be revealed in us,* Rom. 8. 18. And that *our light Affliction, which is but for a moment, worketh for us a far more exceeding and Eternal weight of Glory,* 2 Cor. 4. 17. Therefore with

with a Faith Unfeigned, a Courage Unshaken, and a Patience Invincible, they never started in the sharpest Conflicts. But like those Martyrs *Cyprian* speaks of, they were supported by the Grace of God, in a Meek and Resigned Frame of Mind, which none of their Persecutors Cruelties could Break or Vanquish.

Cyprianus de
Exhortatione Mar-
tyrii.

For as *Justin Martyr* told *Trypho* the Jew, so our Friends patiently bore all the Calamities that were brought upon them by Men and Devils; Praying for those that thus evilly treated them, that they might find Mercy, not desiring to Hurt or be Revenged upon their Persecutors, according to the Command of Christ our New Law-giver.

Ἰπομένομεν πάντα τὰ ἐξ
ἀνθρώπων καὶ διαιμόνων
φύλων ἐνεργήμενα εἰς ἡμᾶς
φέρειν. See. *Just. Mart. Dial.*
cum *Tryphone*, p. 236. *Edit.*
Colonia, 1686.

So precious was the Truth to their Souls, that no Goals nor Dungeons, no Reproaches nor Distresses, could scare or affright them out of the sincere Profession of it.

There are many yet living, that can testify to the Truth of these things, being themselves not Spectators only, but great Sufferers in the Persecutions in those Days. We do not here present the Reader with *American* Fictions, but with *European* Realities; such as were transacted in the Cities and Counties of *England*, and ready to be attested by a Cloud of Credible Witnesses, being yet fresh in their Memories.

From the Year 1660, to 1680, it doth appear by Accounts brought in from several Counties; that the *Quakers* had taken from them

them in Distresses upon their Goods and Cattle, to the Vale of 17000*l.* and upwards, besides what they suffered otherwise by long and hard Imprisonments. In promoting and procuring many of which, the Priests in several parts of this Nation had a Principal Hand.

But blessed be the Name of our God, that Storm is blown over, and serener Weather hath succeeded, through the Clemency and Moderation of the Government. But notwithstanding this good Temper in the Civil Constitution; yet many of the Ecclesiastical are as fierce against us, as ever; the Times are indeed Changed, but their Natures Remain the same; and where they have Power and Opportunity to their Wills, some of them discover the same Persecuting Spirits, notwithstanding the *Act of Indulgence*; as doth appear plainly by the following Instances.

A N

ABSTRACT

*Of some few of the many Sufferings
of the Quakers for Conscience sake,
by the Priests.*

John Gill of Thrup in Northampton-^{Northamp-}
shire, was Proceeded against by the ^{ton-shire.}
Justices, upon the late *Acts* for Reco-
very of *Small Tythes*, who granted their War-
rant for Distress, for Two Years *Tythes*, to
Job Kirk, Priest, and Distress was made
thereupon: But for the other Three Years,
the said Priest proceeded against the said
John Gill in the *Exchequer*, for about 31 s.
Tythes. And *John Gill* thereupon, was com-
mitted to *Northampton Goal*, the 9th of the
5th Month called *July*, 1701. where he re-
mained 5 Months. See a Book Entituled,
To the Lords and Commons in Parliament Af-
sembled, is Humbly Offered An Account of some
few of the many Sufferings of the People called
Quakers, &c. p. 5. London, Printed and
Sold by Tace Sowle in White-Hart-Court in
Gracious-Street, 1704.

Thomas Binpon Senior, of *Holcolt*, in
Northampton-shire, Yeoman, Aged about 91
Years, Blind and Deaf, was Prosecuted in the
Court of *Exchequer*, by *Edward Hall*, Priest of
Holcolt, afore-said, for 55 l. demanded for 11
Years

Years Tythes, and taken up by an Attachment, and committed to *Northampton Goal* the 22d of *November*, 1702. where he was close confined; and tho' through Age and Weakness, he fainted away when he came into Prison, by his being removed Five Miles from Home, so that they had much ado to recover him to Life; yet notwithstanding his Weak Condition, the *Priest's Attorney* brought a *Writ of Habeas-Corpus*, and a Warrant to the *Goaler*, to remove him up to *London*, to appear the first Day of the *Term*. But the

Behold, the
Goaler more Merciful than the
Priest.

* *Goaler* knowing the Incapacity and Weakness of the Poor Old Man, refused to carry him up upon that *Writ*, and made Return of his Languishing Condition. Nevertheless, the *Prosecutor* again moved the Court, and obtained a Second *Writ of Habeas-Corpus*, returnable before the last Day of the *Term*, for removing the said Languishing Aged Man to the said Court, upon a Penalty against the *Sheriff*, if not obey'd.

Since which, Three Depositions were sent up of the said Prisoner's being Aged about 91 Years, and both Blind and Deaf; and not able to walk the Length of his Room, *Ibid.* p. 6.

Lincoln-
shire.

Thomas Archer, near *Boston* in *Lincolnshire*, was, upon the 25th Day of the 5th Month, called *July*, 1702. committed to *Lincoln-Castle*, upon the *Sheriff's Warrant*, for Eleven Years *Small-Tythes*, at 5s. per Year, 2l. 15s. at the Suit of *William Quipp*,
Vicar

Vicar of *Harmston*, where he was kept close Prisoner; until discharged by *Supersedeas*, the 27th of the 4th Month, 1703. *Ibid.* p. 7.

Edward Lord, of *Milton* in the Parish of *Oxford-Shipton* in *Oxfordshire*, Prosecuted at the *Shire*. Suit of *John Palmer*, Vicar of the said Parish, for 3*l.* demanded for about 20 Years *Small-Tythes*, as *Apples*, *Eggs*, *Offerings*, and *Garden-Penny*, was committed to *Oxford-Goal*, the 27th of the 12th Month, called *February*, 1700. upon an Attachment for not Appearing.

Elizabeth Hughes, of *Clemens* near *Oxford*, Widdow, being left with Six Fatherless Children, was subpœna'd into the *Exchequer* in *Hilary-Term*, 1701. at the Suit of *John Sayer*, Priest of *Harwell* in *Berkshire*, for 20 Years *Tythes*, pretended to be due from *Will. Haines* of *Harwell*, afore-said, Deceased, who left his Wife *Executrix*: And She dying Intestate, the Right of Administration was in her Daughter, the said *Elizabeth Hughes*. And in or about the 4th Month, called *June*, 1702. She was committed to *Oxford-Goal*, on an Attachment out of the *Exchequer*, for not Appearing, *Ibid.* p. 8.

Jane Splatt, of *Bovie-Tracie*, in the County of *Devon*, was by *Francis Stoake* Priest of that Parish, about 9 Years since committed to the *Goal* for the said County, on the Statute 27 *Hen. 8.* for about 4*s.* demanded for 2 Years *Garden-Penny*, *Easter-Reckonings*, &c. altho' the Antient Custom was but 7*d.* per Year.— Since which, the Priest demands

mands 24 s. and subpæna's her into the *Exchequer* for the same, returnable in *Hilary-Term*, 1701. and in or about the 5th Month, called *July*, 1702. she was committed to the *Sheriff's Prison* near *Exon*.

Note, *How can this Priest say this Part of the Litany*, ' That it may please thee, O Lord, to Defend and Provide for the Fatherless Children and Widows, and all that are Desolate and Oppressed? *When for such a small Summ he Oppresseth, and endeavoureth to make the Widow Desolate.* Ibid. p. 9, 10.

Jane Small, a Poor Woman of *Ilfrington*, in the County of *Devon*, was cited into the *Consistory-Court* at *Exon*, in the Year 1702. at the Suit of *William Risden*, Priest of the same (notwithstanding her Landlord paid the said Priest his Demand yearly) where she not Appearing, the Priest got 2 Justices to Sign a Warrant, and committed her to the *County-Goal*.

Somerset-shire.

Cleandro Pedle, of *Somerton*, in the County of *Somerset*, was the 30th of the 11th Month, called *January*, 1701. committed to *Ilchester-Goal*, upon an Attachment out of the *Exchequer*, on Account of *Small-Tythes*, at the Suit of *Jos. Wren*, Priest of *Sumerton*.

Jeremiah Bury, was Prosecuted by *John Bower*, Vicar of *Burnham* in *Somerset-shire*, first before the Justices for *Tythes*, in *September* 1698. and for want of Evidence before them to prove the *Tythes*, was Excommunicated;

municated; and upon the 19th of the 11th Month, 1699. he was upon a Writ de *Excommunicato Capiendo*, committed by the Sheriff's Warrant to Ilchester-Goal.

John Todd, of Chartris, in the Isle of Ely, Cambridgeshire, was, the 14th Day of the 6th Month, called *August*, 1703. taken up by an Attachment out of the *Exchequer*, and committed to Cambridge-Castle, at the Suit of *William Turkinton*, Priest of Chartris, for Small-Tythes.

John Warth, of Chartris, afore-said, was by an Attachment out of the *Exchequer*, committed to Cambridge-Castle, the 14th of the 6th Month, called *August*, 1703. at the Suit of the said *Turkinton*, Priest, for one Years Tythes, and some Part of another.

William Claxon, was brought Prisoner to Cambridge-Castle, the 20th of *Octob.* 1703. upon an Attachment for Tythes, at the Suit of Priest *Turkinton*, afore-said.

Note, The said Priest took his Tythe in Kind last Year, and Imprisons him for the Year before. Ibid. p. 11.

William Jackson, **Robert Chalke**, **Middlesex** **Arnold Frowd**, **John Beale**, **Jonathan Wood**, **John Constantine**, and others, were Prosecuted in the *Exchequer*, for Easter-Offerings, and Small-Tythes, at the Suit of *John Wright*, Vicar of Stepney in the County of *Middlesex*.

The

The Rates set upon the *Easter-Offerings*, and Tythes claimed by the said *John Wright*, in his Bill of Complaint against them preferred in the *Exchequer*, are as followeth.

s.—d.

For Easter-Offerings upon } 00—03
every Person.

A Cock, 00—02

A Hen, 00—01

A Goose, 00—04

A Duck, 00—04

A Sow 01—08

A Cow, 00—06

Turnips for every Acre } 04—00
Sowed in the Field,

The said *Vicar* also makes Claim upon *Gardens, Orchards, Calves, Lambs, Wool and Milk*, in his said Bill of Complaint. Whereas it's known, that the Persons before said, being most of them Inhabitants in and near *Spittle-Fields* (and *John Constantine* in *Ratcliff*) their Places of Habitation, allow not the Keeping such Things, they not using *Lands*; some of them being mean Shopkeepers, and others such as labour honestly for their own and Families Subsistence. Therefore not capable of being Stock'd or Possess'd with such Goods, as are mentioned in the Bill.

Now this Prosecution in the *Exchequer* seems to proceed from Revenge, tending not only to the great Oppression, but also to the Ruine of the Persons aforesaid, who for Conscience sake cannot pay such Demands.

The aforesaid Prosecution was carried on to the Imprisonment of Four of the said Persons,

sons, viz. Robert Chalkly, John Constantine, William Jackson, and John Beale, who were committed to Newgate, the 8th Day of November, 1703. upon Attachments, at the Suit of John Wright, Vicar of the said Parish of Stepney. Ibid. p. 11, 12.

Daniel Abraham, of Swarthmore in Lancashire, for 1 s. 6 d. demanded for Small-Tythes, was the 12th of the 12th Month, 1701. taken Prisoner by James Danson, Bayliff, upon an Attachment out of the Chancery Court, of the County Palatine of Lancaster, at the Suit of John Woods of Dalton, Rector of the Rectory of Ulverston, and the Day following was carried to Dalton Castle, where he was kept a close Prisoner for several Months, in a cold open Room, where at times it Rained on the Bed where he lay.

John Miles, near Hartford, being Prosecuted on the Statute for Treble Damages, had Hartford for about 18 l. demanded for Tythe-Corn and Tythe-Grass, in the Year, 1699. taken from him for Thomas Daniel, Rector of the Parish of Andrews in Hartford, by Arthur Bennet, Bayliff of the Dutchy,

Fifty one Quarters and				
one Bushel of Barly, at	49	16	11	1
19 s. 6 d. per Quarter				
Sixy five Bushels of				
Pease at 2 s. 6 d. per	08	02	06	0
Bushel —				
	57	19	05	1

And in the Year 1700, had taken from him for the Rector aforesaid, by William R Knowles,

Knowles, Officer, belonging to *Wood-Street* Compter in *London*, for 25*l.* 10*s* demanded for *Tythe-Corn* and *Grass*, in *Harvest*, 1700.

l. s. d. q.

Eighty Quart. and 4 Bu-
shels of Malt, at 19*s.* 6*d.* } 78 09 09 0
per Quarter,

which with the above makes 136 09 02 1

Ibid. p. 19. 20.

*Somerset-
shire.*

James Clothier, of *Street* in *Somersetshire*; at the Suit of *Timothy Reedman*, Priest of *Street* and *Walton*, for *Tythe* upon a Judgment of 62*l.* 10*s.* obtained against him at Common-Law, had Goods taken from him in Execution, by *Richard Trow* and two other Bayliffs, on the 19th Day of *December*, 1701. being the very Day appointed by the Government for a General Fast, as followeth,

l. s. d. q.

Four Fat Oxen, worth 23 00 00 0

Four Plough-Oxen 22 00 00 0

Two Cows 08 00 00 0

Two Yearlings 02 00 00 0

55 00 00 0

And on the 10th of the 7th Month, 1702. the said *James Clothier* had taken from him, for 28*l.* demanded by the said Priest, for Arrears of *Tythes* upon an Execution,

l. s. d. q.

Five Cows — — 16 00 00 0

Eighty Sheep — — 20 00 00 0

36 00 00 0

which with the afore-
said 55*l.* makes } 91 00 00 0

Ibid. p. 21.

Thomas

Thomas Winder, of Crowle, in Lincoln-shire, subpana'd into the *Exchequer*, in 1701. Lincoln-shire.
 at the Suit of *Solomon Ashbourn* Priest, on the Account of *Easter-Reckonings*, &c. the Priests Demand or Claim being Fourteen Pence *per Annum* for Three Years: But on a Commission of Enquiry, his Witnesses swore to about 40 Shillings: And for not performing the Decree of *Exchequer* for the said Demands and Costs, the said *Thomas Winder*, was in the 4th Month, call'd *June*, 1705. taken up and Imprisoned in *Lincoln-Castle*, where he is kept close Prisoner, and beats Hemp to Earn his Bread, being a Poor Man. See *Brief Account of some Severe Prosecutions in the Court of Exchequer, against several of the People, call'd Quakers, for Non-Payment of Tythes; Notwithstanding that Provision is made for the more easie Recovery thereof, by Two late Acts.* Humbly Presented to the Queen and Parliament. p. 3.

London, Printed by T. Sowle, in White-Hart-Court in Gracious-Street, 1706.

John Babbington, of *Sherington*, in the County of *Bucks*, was proceeded against in the *Common-Pleas* for Treble Damages, at the Suit of *Ignatius Fuller*, Priest of the said Parish; and the Case being Tried at *Ailsbury-Affizes*, 1704. the Court Awarded the said *Babbington* to pay the Priest 7 *l.* 14 *s.* Tythes, the Treble whereof is 23 *l.* 2 *s.* For which, his Prosecutor seiz'd his Goods by an Execution, to the Value of 36 *l.* and upwards.

And notwithstanding this Havock, the said Priest *Fuller* has a-new proceeded against the said *John Babbington* in the *Exchequer* for

Small-Tythes, in order to obtain a Sequestration upon his Estate.

And the 3^d of the 6th Month, called *August*, 1705. he was taken up upon an Attachment, and committed to *Ailsbury-Goal*, for about 28 s. *Small-Tythes*; and still remains Prisoner. After which, he was also cited into the *Bishop's-Court*, in Order to an Excommunication. *Ibid*, p. 3, 4.

Wales.

Joshua Williams of the Parish of *Cumcarvan*, in the County of *Monmouth*, was Prosecuted in the *Exchequer*, by *William Ketchmey*, Priest of the said Parish, his near Relation, for Forty Shillings demanded for *Tythes*: And the 17th of the 6th Month, called *August*, 1705. the said Priest, with his Brother *Edward Ketchmey*, an Attorney, and *Arthur Ricketts* Bayliff, with several others, came to the House of the said *Joshua Williams*, and seized all the Corn he had, upon a Sequestration granted out of the Court of the *Exchequer*, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Twenty Covers of Wheat, worth Twenty Shillings a Cover — —	}	20	00 00
Six Covers of Pease, valued			
Four Covers of Oats worth		01	10 00
Two Milch Kine, worth		04	00 00
Together with his Wife's Glean- ing or Leased Corn. Total —		29	10 00

And the said Priest came again the 1st of *September*, 1705. and took away Seven Horse-Loads of Hay and Straw, worth Ten Shillings: In all to the Value of Thirty Pounds and upwards, all for Forty Shillings demanded. *Ibid*. p. 8, 9.

Robert

Robert Halliday of *Ryeton* in *Yorkshire*, *Yorkshire* was Prosecuted in the *Exchequer*, by *Leonard Conyers* Priest, for Eleven Shillings and Six Pence demanded, for about Seven Year *Small-Tythes*, *Easter-Reckonings*, &c. and the said Priest obtained a Sequestration for his *Tythes*, *Costs* and *Charges*, of Fifty Five Pounds, and by Force thereof, took Goods to the Value of Sixty Pounds, for the said Eleven Shillings Six Pence Original Demand. *Ibid.* p. 9, 10.

I shall not trouble the Reader at present with any more Instances of the Severe Prosecutions of other Revengeful Priests; these being sufficient to Convince the Sober Part of Mankind, that these **Priests** which I have here mentioned, are **Cruel Persecutors**; and the **Quakers** are the **Persecuted**.

II. Concerning the Word Sacrament, so Called.

1. **T**HE Word Sacrament, from the Latin *Sacramentum*, is not to be found in our last *English Translation* of the Bible, neither is there any Word either in the *Hebrew* or *Greek*, that signifies what it is made to import, by *Papists*, and some *Protestants*. 'Tis true, the *Vulgar Latin* doth use *Sacramentum* in several Places, as *Dan.* 18. 30. and 4. 9. *Eph.* 1. 9. and 3. 3, 9. and 5. 32. *Col.* 1. 27. *1 Tim.* 3. 16. *Rev.* 1. 20. and 17. 7. But that *Version*, if kept to in the Texts pre-cited, would make such things *Sacraments*, which I suppose neither *B. Loveling*, nor *E. Cockson* will admit of. For then *Nebuchadnezzar's Dreams*; *The Mystery of God's Will*, of the Gospel, of the Union between Christ and his Church, of Christ in Men, of God Manifest in the Flesh, Justified in the Spirit, seen of Angels, Preached unto the Gentiles, Believed on in the World, Received up into Glory. And the Mystery of the Seven Stars, and of the Woman and the Beast, would be Sacraments, See the Places before quoted.

Gr. ἐν δόξῃ, in the Gentiles, ἐν δόξῃ, in Glory.

So Montanus renders it, in Gentibus, in Gloria.

1 Tim. 3. 16.

2. The Word Sacrament is used in a very large Sense by some of those called *Fathers*, as their Writings Testifie,

In a general acception the Name of Tertullian a Sacrament may be attributed to anything wholly or partly thing is signified. For Horn of Lam. Prayer and Sacraments.

(a) *Tertullian* calls the whole *Jewish* and *Christian* Religion a *Sacrament*. And among others, these Phrases are used by him. As (b) *The Sacrament of Discipline and Conversation*. (c) *The Sacrament of Christ's Passion*. (d) *The Sacrament of the Allegory*. (e) *The Sacrament of Unction*. (f) *The Sacrament of his Will*. (g) *The Sacrament of Blessing*. And speaking of *Paul*, he saith, (h) *He knew all Sacraments*. Upon which Words *Rigaltius* thus Notes: (i) *He*, [viz. *Tertullian*] calls all those things *Sacraments*, which appertain to the *True* or *Christian Faith*.

Cyprian also useth the Word *Sacramentum*, *Sacrament*, so largely and variously, that the *Annotator* upon these Words, *Orationis Domini Sacramenta*, The Sacraments of the Lord's Prayer, saith, *No Word among Ecclesiastical Writers, is of a larger Signification than the Word Sacrament.*

Nulla vox apud
Ecclesiasticos laxio
nificatus quam Sacra-
mentum. *De Orat. Domini.*
Notis. Ibid. Editi-
dami, 1700.

Hierom. in his Epistle to *Paulinus*, *Tom.* 3. Tot habet
speaking of the Book of the *Revelation*, faith, Sacramen-
It hath as many Sacraments, as Words. ta, quot
Verba.

And *Augustine* gives the Name of *Sacrament* to *Marriage*, De Bono Conjug. 18. to the *Ordering of Ministers*, Contra Epist. Parmenian. l. 2. c. 13. to *Laying on of Hands*, De Baptismo contra Donatistas, l. 5. c. 20. to *Reconci-*

(a) Apol. c. 19.

(b) **Disciplinæ & Con-**
versationis Sacramentum. De
Testimonio Animæ, c. 2.

(c) Sacramentum Passio-
nis ipsius, *Adv. Judæos*,
c. 10.

(d) Allegoriæ Sacramen-
tum, *Adv. Marcion*, l. 5. c. 4.

(e) **Unctionis Sacramen-**
tum. *Adv. Praxeam*, c. 38.

(f) Sacramentum Voluntatis suæ. *Adv. Marcion.* l. 5. c. 17.

(g) Sacramentum Benedictionis. *De Pudicitia*, c. 14.

(h) Omnia Sacramenta
cognoverat. *De Resurrect.*
Carnis, c. 23.

(i) Sacramenta vocat quicquid ad veram seu Christianam Fidem pertinet. *Rigalt. in Notis ad Tertul. de Resurrex. Carnis, c. 23. X*

Nulla vox apud Scriptores
Ecclesiasticos laxioris est sig-
nificatus quam Sacramentum.
*De Orat. Demin. p. 101. in
Notis. Ibid. Edit. Amstelo-
dami, 1700.*

Tot habet
Sacramen-
ta, quot
Verba.

^{R 4}
Teshell. call, Dreams and Vision^{ling} Sarawak
Di. Anima, cap. 9. et vult et audit Saraw
-unata.

ling of the Penitent, De Adulterin. Conjug. c. 26. & 28. to the Time called Easter, and the Lord's Day; Epist. 23. ad Bonifacium; to the Instructing of Novices in the Faith; to the Feeding, Signing, Catechizing of them, making of Prayers, Singing of Psalms, and to many other such Rites and Actions: De Symbolo ad Catechumen, l. 4. c. 1.

So that we see the Word *Sacrament*, about which there hath been, and now is so much Controversie both among *Papists*, and sundry *Protestants*, was used in a very large Extent by the Ancients. *Augustine*, as *Chamier* informeth, was the first, who undertook to De-

* Sacramenti definitionem nullam est invenire ante Augustinum. *Chamier. Panstrat. Cathol. Tom. 4. l. 4. c. 4. Sect. 14.*

† August. de Symb. ad Catechumen, l. 2. c. 6.

* Conference with Hart, Chap. 8. Divis. 4. p. 602.

fine it; (there * being no Definition of it to be found before his Days,) and calls Outward Baptism and the Supper, Gemina Sacramenta Ecclesiae, the † Two Sacraments of the Church; yet he doth not exclude the other, to wit, Confirmation, Penance, Orders, Matrimony, and Extreme Unction; but as * Dr. Rainolds expresseth it, Nameth those two, as Principal Ones, by an Excellency.

And no wonder that *Augustine* should give them the Preference, seeing he fell into that Uncharitable Mistake, of holding the Absolute Necessity of them to Salvation; yea, even to little Infants, as I have shewn in *Lux Evan. Attest. p. 77, 78.*

I shall close this Head with an Excellent Passage out of *Curcellæus*, which is as followeth.

‘ The

‘ The Word *Sacrament*, saith he, which by
 ‘ Humane Prudence hath been applied to the
 ‘ Sacred Rites of Baptism and the Lord’s
 ‘ Supper, is so improper, that I wonder what
 ‘ came into the *Doctors* Minds, who first
 ‘ drew it thither. For 1. It signifies any
 ‘ kind of Oath, but chiefly a Military One.
 ‘ 2. Warfare. 3. A Soldier. 4. Money de-
 ‘ posited with the *Pontiff* by the Plaintiff and
 ‘ Defendant. 5. The same with *μυστήριον* in
 ‘ Greek, *i. e.* a Secret pertaining to Religious
 ‘ Rites, not to be divulged to the Profane.
 ‘ But what have *Baptism* and the *Supper* com-
 ‘ mon with these things, that they should be
 ‘ entituled by the same Name? But tho’
 ‘ there were no Impropriety in the Word, yet
 ‘ having been the Occasion of so many Quar-
 ‘ rels and Contentions among Christians, it
 ‘ deserves now to be rejected. For upon its
 ‘ account Men began to dispute,

1. ‘ Concerning the Nature of *Sacrament*;
 ‘ whether they are only Signs and Seals of the
 ‘ New Covenant; or also Instruments that
 ‘ confer Saving Grace?

2. ‘ Whether they confer Grace by the
 ‘ *Work done*, or without any good Motion or
 ‘ Disposition in the Receiver; or profit no-
 ‘ thing without Faith?

3. ‘ Whether some Sacraments are abso-
 ‘ lutely necessary to Salvation, as Baptism
 ‘ to all of every Age, and Penance to the
 ‘ Adult; but some not so necessary?

4. ‘ Whether some ought to be Administred
 ‘ by the Pastors of the Church only, as,
 ‘ Confirmation, Penance, Orders; and others
 ‘ may be conferred by Private Persons, and
 ‘ by Women, as Baptism?

5. ‘ Whether

5. ' Whether Holiness and Faith are required in the Administrator, or his Intention to do what the Church doth is sufficient, and every Sacrament is void and of no effect without such Intention?

6. ' Whether the Form of the *Sacraments* consists in a precise Form of Words, which must be necessarily used in the Administration of them, or in some thing else?

7. ' What Difference there is between the Sacraments of the Old and New Testament, whether they were Shadows only of Saving Grace, and these confer it?

8. ' Whether the *Sacraments* of the New Testament are precisely Seven, neither more, nor less?

9. ' Whether some Sacraments, as Baptism, Confirmation, and Orders, imprint an Indelible Character, by reason whereof they ought not to be repeated? With many others of the like kind, which are particularly debated of *every of them* with great Heat among Christians. So that the Word *Sacrament* was brought into the Church under a very Unhappy Constellation, and (if what was done might be undone) it is to be wished, that it had never been heard there.

Curcellai

Curcellæi Dissertatio prima de Vocibus Trinitatis, Personæ, &c. p. 826. Sect. 32.

Denique Vox Sacramenti, quæ prudentiâ quadam humanâ Sacris Baptismi & Cænæ Dominicæ ritibus applicata fuit, tam est impropria, ut mirer, quid in mentem venerit Doctõribus, qui illam primùm eò traxerunt. Significat enim 1. Furamentum quodvis sed præcipuè militare. 2. Militiam. 3. Militem. 4. Pecuniam à partibus litigantibus apud Pontificem depositam. 5. Idem quod $\muυσ\acute{\eta}\iota\sigma\tau\epsilon\rho\nu$ Græcis, hoc est, arcanum ad Sacra pertinens, & profanis non vulgandum. Sed quid Baptismus & Cæna Dominica cum hisce rebus commune habent, ut eodem nomine insigniantur? Præterea quamvis non esset inepta, tot rixis & altercationibus inter Christianos materiam præbuit, ut merito nunc foret repudianda. Nam ejus occasione disputari captum est; Primò, de naturâ Sacramentorum, utrum ea tantùm sint signa & sigilla Fæderis divini; an vero etiam organa gratiam salutarem conferentia? Secundò, an conferant gratiam ex opere operato; seu absque ullo bono motu ac dispositione recipientis, an nihil prosint absque fide? Tertio, an quedam Sacramenta sint absolutè necessaria ad salutem, ut Baptismus omnibus, cujusvis ætatis, penitentia adultis; quedam vero non adedò necessaria? Quarto, an quedam oporteat administrari a solis Ecclesiæ Pastoribus, ut Confirmationem, Penitentiam, Ordines; alia verò conferri possint a privatis, & a mulieribus, ut Baptismus? Quintò, an requiratur pietas & fides in administrante? an verò sufficiat intentio faciendi id quod Ecclesia facit; & sine hac

hâc intentione irritum atq; inutile sit omne Sacramentum? Sextò, an forma Sacramentorum consistat in præcisâ quadam Verborum formulâ, quâ necessariò utendum sit in administrandis; an verò aliquâ aliâ in re? Septimò, Quenam sit differentia inter Sacramenta Veteris & Novi Testamenti; an illa tantùm adumbrârint gratiam salutarem, hæc verò prætereâ eam conferant? Octavò, An septem præcisè sunt Novi Testamenti Sacramenta, non plura, nec pauciora? Nondò, An quedam Sacramenta, ut Baptismus, Confirmatio, Ordo imprimant quendam Characterem indelebilem, propter quem ea iterari sit nefas? Et alia ejusmodi infinita, quæ de singulis in specie magno cum fervore inter Christianos agitantur. Adeò ut Sacramenti Vox infausto admodum fidere in Ecclesiam sit introduitâ, atq; (si quod factum est, infectum reddi posset) optandum eam nunquam illic auditum fuisse.—

Curcellæi Dissert. ima, de Vocibus Trinitatis, Personæ, &c. p. 826. Sect. 32. Opera Theologica in Folio, Amstelodami. Apud Danielelem Elsevirium, 1675.

A N

Instructive and Invitatory

P O S T S C R I P T

T O

*Edw. Cockson's Honest Neighbours,**That may be Enquiring after Pure
and Primitive Christianity.**Friends and Countrymen !*

I Feel a weighty Concern upon my Spirit,
in the pure Openings of the Love of God,
tenderly to Advise and Beseech you, as
ye Value the Honour of God, the Peace
of your Consciences, and the Eternal Wel-
fare of your Immortal Souls, not to suffer
your selves to be any longer imposed upon,
by the Artifices of the said *E. C.* or any
other Mercenary Teacher; who may Flatter
you for certain By-Ends, while they Bespat-
ter *Truth*, and the *Faithful Professors* of it,
to Scare you, if possible, with Portentous
Shapes and Terrible Misrepresentations, from
Enquiring after the Things, which truly be-
long to your Everlasting Peace and Happi-
ness: But to be perswaded and prevailed with,
by

by one who seeks not *Tours* but *You*, to hearken to the *Voice of the True Shepherd, Christ Jesus*, who is come to seek and to save that which is lost; and to sit under his *Free and Heavenly Ministry*; whereby ye may come to see and know, not only your *Undone Condition in the Fall*, but also the *Sure and Certain Way and Means* of your Recovery and Deliverance thereout. For *I my self* was sometimes in a Dark and Unbelieving State, as Multitudes both of *Priests and People* are at this Day, 'till it pleased God to *Call me by his Grace, and Reveal his Son in me*; but now, having tasted of the great Redemption that comes by Jesus Christ, and knowing that the Love of God is Universally Extended, 'tis the Labour and Travel of my Soul, that you and all the Children of Men may come to be Effectual Sharers therein, and be Actual Partakers of that Liberty, wherewith Christ alone makes free.

It is the Salvation of your precious and never-dying Souls, that lies weightily before me; for it pities me to see the People so miserably deceived, through the *Craft or Blindness* of their pretended *Spiritual Guides*; and in danger of *perishing* by the *Mismanagement* of those, call'd, *Gostly Fathers*, to whose Conduct they are inflav'd.

I am perswaded this *Application* will not be unwelcome and unacceptable to many, that are *Honest and Sincere-Hearted*; because 'tis an *Address* of Love to their Souls: But as for those, who are otherwise-minded, they may possibly reject it with *Indignation*; and return *Contumely and Scorn*, for so *Christian and Friendly an Overture*. However I have Peace and

and Satisfaction in what I do on this Behalf, and shall leave the Issue to the Lord; in *whose Hands are the Hearts of all Men*, and who will Turn the *Willing and Obedient*, and can restrain the *Stubborn and Contradictious*.

'Tis no new or strange thing to us, who are called *Quakers*, to be hardly dealt with by our Inveterate Adversaries, to be *Defam'd*, *Reproach'd* and *Malign'd*; for so were the *Prophets* persecuted, that were before us: So was *Christ* himself evilly entreated by a Wicked and Adulterous Generation; Some said, *He was a Samaritan, and had a Devil*, John 8. 48. others said, *He was a Man Gluttonous, and a Wine-bibber, a Friend of Publicans and Sinners*, Mat. 11. 19. His Disciples and Followers cannot look for better Treatment from Men of Perverse Spirits, than he himself met with. *For the Disciple is not above his Master, nor the Servant above his Lord. It is enough for the Disciple, that he be as his Master, and the Servant as his Lord: If they have called the Master of the House Beelzebub, how much more shall they call them of his Household* Mat. 10. 24, 25.

The Apostle Paul was traduced as an *Heretick*, Acts 24. 14. As a *Mad-man*, Acts 26. 24. *A Pestilent Fellow, a Mover of Sedition among all the Jews throughout the World*, Acts 24. 5. *A Polluter of the Temple*, Acts 21. 28. *A Babbler, and Setter forth of strange Gods, and a Broacher of new Doctrines*, Acts 17. 18, 19. He and Silas, as *Teachers of Unlawful Customs*, Acts 16. 21. and *Turners of the World upside-down*, vers. 6. So Stephen was accused of *speaking blasphemous Words against Moses, and against God; against the Holy Place,*
and

and the Law, Acts 6. 11, 13. And all this for their Testimony to Truth, and Love to the Souls of Men.

The *Primitive Christians* were branded by their Enemies with Infamous and Abominable Things; that, ' They made Lust a part of their Religion, Worshipp'd the Head of an Ass, and Ador'd a Man that was crucified for his Villanies, *Minutius Felix in Octavio*. That, they Sacrificed a Child in their Assemblies, and when they had eaten and devoured his Body, they committed Incest, *Tertull. Apol. c. 7*. That, ' they used the Suppers of *Thyestes*, and the Incestuous Carnal Copulation of *Oedipus*, *Euseb. l. 5. c. 1*. Yea, that, ' Men, Women, Children, Brothers, Sisters, People of all Ages, Conditions and Sexes, met together; and after they had Eaten and Drank to Excess, and the Heat of the Wine and Meats began to Kindle their Blood, and Provoke their Lust; they ty'd a Dog to a Candlestick, to whom they cast a Morsel, which was so far out of his Reach, that in striving to Leap at it, he overthrew the Candlestick, and put out the Light. And thus having rid themselves of the only Witness of their Infamous Actions, and taking Boldness from shameless Darknes, they confusedly mix'd themselves together, as it happen'd, *Minutius Felix, ibid. Tertull. ubi supra*.

Thus were the *Prophets*, Christ himself, the *Apostles* and *Primitive Christians* misrepresented, slander'd and abused by their Malicious Enemies; and upon no other account, than for their Witnessing to the Truth, and endeavouring the Conversion and Salvation of the Children of Men.

And

11 The charge is, that the *Primitive Christians*, that are imputed and charged with
giant, heaping on to this scandal, what is already charged upon *Caligula* and
Imperial Christians. *Euseb. C. c. 11. l. 4. c. 11*. *That they raised Ly against their
Lord, sent him to the* *Christians* *made an* *unlawful* *judgment*. *Euseb. C. c. 11.*

And so enrag'd were their Enemies against the *Primitive Christians*, that in *Tertullian's* Time, 'the very Name of *Christian* was enough alone to make a Man Criminal, *Apol. c. 44.* The Hatred, saith he, where with this Name is pursued, so blinds the Minds of most, that notwithstanding they cannot but otherwise give a Man a good Testimony, yet they make it Reproachful to have embraced this Religion. One cries, *Caius Sejus* is a Good Man, but that he is a Christian: Another says, I admire that *Lucius*, a Wise Man, is suddenly become a Christian, *Apol. c. 3.*

And as it was then, so it is now; If a Man or Woman Turn *Quaker*, as they phrase it, a Nickname for a True and Real Christian; how are they Wonder'd at, Derided and Reproach'd by the Loose and Hypocritical Professors of this Age! If they Renounce the Devil, and all his Works, the Poms and Vanities of this wicked World, and all the Sinful Lusts of the Flesh; if they cannot join with them in their Rioting and Drunkenness, in their Swearing and Fighting, in their Pride and Wantonness, in their Games and Sports, in their Cruelty and Oppression; nor Comply with the *Priests* in their Surplices and Ceremonies, in their Rubricks and Canons, in their Prayers and Preachings, in their Crosses and Sacraments, in their Tythes and Offerings, and other their Humane Modes and Institutions; but are concern'd in Conscience towards God, and Faithfulness to their own Souls, to Withdraw and Separate themselves from Sin and False Worship; tho' they are never so Sound in the Faith of our Lord Jesus Christ, never so

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Orthodox

*Cl. Alex. n. Labor, Show. c. 3. p. 430. y^e 18th Separation
Herwick, a sort of Gnostick, after they had exiled him 100 y^{rs}
will expier Praying, they put all their Light, and men
Women from hence, and would not be 100 y^{rs} 18th wickd
This going under the name of Christian; brought by 100 y^{rs} 18th wickd
pachist, great Reproach upon the name of Christ. Cl. Alex. n. Labor, c. 3. p. 430*

thodox in Doctrine, never so Vertuous in Life, Just, Sober, and Peaceable in Conversation; what Outcries are presently raised against them, by many of the *Priests* of this Generation!

But tho' this Sort of Usage fall out to be our Portion, and we may be reckon'd as *the Filth* and *Off-scouring of all things*; yet we rejoyce in Reproaches, and are glad, that we are counted Worthy to suffer Shame for the sake of Christ. Rejoyce, saith the Apostle Peter, *in as much as ye are Partakers of Christ's sufferings; that when his Glory shall be revealed, ye may be glad also with exceeding Joy. If ye be reproached for the Name of Christ, happy are ye; for the Spirit of Glory and of God resteth upon you: On their Part he is evil spoken of, but on your Part he is Glorified,* 1 Pet. 4. 13, 14.

And tho' we write *Apologies* and *Defences* in behalf of our Principles and Practices, when a necessity is laid upon us, for the Clearing the Truth, and Stopping the Mouths of Gainsayers, and therein use sometimes a Sharpness of Expression; yet 'tis in the Language of Truth and Soberness, and our Adversaries may see, if they do not wilfully shut their Eyes, that our Opposition is not against their Persons, which we Love; but against their Errors, which we are Convinc'd of, and therefore Cannot comply with, but must Detect and Refute them.

And for the further Satisfaction of all Unbiass'd and Unprejudic'd Persons, who may be Inquisitive to know the Reasons of this and other of our *Vindications*; they may be assured, that we do not Oppose, to use the

Word

Words of Judge *Hale* in his *Nature of True Religion*, p. 19. "out of a Frowardness or
 "Peevishness of Mind; or out of Pride, or
 "a Spirit of Opposition; but in the Sincerity and Simplicity of *our* Hearts, and out
 "of a Tenderness for the Honour of God: For the Christian Religion is quite another thing, than what some Men make it, who dress it up with Humane Traditions and Inventions, and then press it upon the Consciences of Men, as the Faith and Worship of our Lord Jesus Christ. But blessed be the Name of the Lord for ever, who hath opened our Eyes with the *Light of his Holy Spirit*; we see through this Paint and Artifice of Bold and Cunning Obtruders. For the *Vail* being taken off in Christ, we see Religion in its Native Plainness, Simplicity and Purity, and have separated from it the Additions and Superstructions of Men.

We do believe, that, *God is a Spirit, and they that Worship him, must Worship him in Spirit and in Truth*, John 4. 24. *For the Father seeketh such to Worship him*, Vers. 23. But in vain they do Worship him, teaching for Doctrines the Commandments of Men, Mat. 15. 9. That Christ Jesus, who was and is truly God, and truly Man, in Wonderful and Inseparable Union, is the only Foundation and Object of our Faith and Hope. Neither is, *their Salvation in any other*: For there is none other Name under Heaven *ἐν ἀνθρώποις, ἐν ᾧ*. given among, or in Men, whereby, or in which, we must be saved, Acts 4. 12. That He is the Mediator of the New Testament, Heb. 9. 15. The only Mediator between God and Men, the Men Christ Jesus,

sus, 1 Tim. 2. 5. That *the Spirit of Truth*, which he promised to send, and doth proceed from the Father, is come, and testifieth of Christ; see John 15. 26. That *there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these Three are One*, 1 John 5. 7. That *Christ died for all*, 2 Cor. 5. 14, 15. Gave himself a Ransom for all, 1 Tim. 2. 6. Tasted Death for every Man, Heb. 2. 9. Is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World, 1 John 2. 2. For as by the Offence of One, Judgment came upon All Men to Condemnation: Even so by the Righteousness of One, [Jesus Christ] the Free Gift came upon All Men unto Justification of Life, Rom. 5. 18.

Now as the Death of Christ is Universally Extended; so in order to fit and prepare Men for the receiving and applying the Saving Benefits thereof unto themselves, *The Manifestation of the Spirit is given to every Man to profit withal*, 1 Cor. 12. 7. *I am come, saith Christ, a Light into the World, that whosoever believeth in me, should not abide in Darkness*, John 12. 46. *The Grace of God that bringeth Salvation, hath appeared unto all Men*, Tit. 2. 11. And as Men mind and attend unto the *Light, Spirit and Grace of Christ in their own Hearts*; so it will first discover to them their Sins, and their utter Inability to save themselves therefrom, by Vertue of any Strength, Power, or Free-will of their own; and then shew them in, by, and from whom alone Strength and Salvation are to be had, namely, Jesus Christ; *Who was delivered for our Offences, and was raised again for our Justification*, Rom. 4. 25. For without his Light
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to Enlighten, and his *Spirit* and *Grace* to Teach and Inable; Men can neither Know Christ *Effectually*, nor Believe in him *Savingly*; notwithstanding the Universal Extent of his *Sufferings*, *Death* and *Resurrection*.

From hence therefore it is, that we Direct Men to the *Light*, *Spirit* and *Grace* of Christ in their Hearts, according to the Testimonies of Christ and his Apostles: Because unless Christ be Believed in, and Obey'd in his *Inward Appearance*; all that Men may know of Him *Outwardly*, by the *Scriptures*, will avail them little in the Great Concern of their Salvation. For tho' the *Holy Scriptures*, given by *Divine Inspiration*, are to be preferr'd to all other Writings extant in the World; yet they cannot give Men *Repentance towards God*, and *Faith towards our Lord Jesus Christ*; they cannot *Quicken the Dead in Sins and Trespasses*; they are *Witnesses* and *Declarations* of these things, not *Efficient Causes* thereof; Christ alone is the Author and Giver of them; and if ever Men expect to have them, they must come unto him for them. So that tho' we have an High and Honourable Esteem for the *Holy Scriptures*; yea a more Sensible Value for them, since our Believing in the *Light*, than we had before; because our Understandings are open'd thereby in the Knowledge of them, and they open'd to our Understandings; so that they remain no longer a *Sealed Book* to us, with respect to the Things, that *Absolutely* belong to our Everlasting Peace: Yet still they are but *Scriptures*, that is, *Writings* of the *Truth*; they are not *Christ*, the *Truth*; and therefore, notwithstanding we do firmly Believe whatso-

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a Stronger Testimony to the Scriptures
 Family of Ep 1835.

ever they testify concerning God, Christ, the Holy Spirit, Repentance, Faith, Justification, Forgiveness of Sins, the Immortality of the Soul, the Resurrection of the Just and Unjust, Heaven and Hell, Eternal Rewards and Punishments; yet that we may Effectually and Savingly know, every one for our selves, that God is our Father, Christ our Saviour, the Holy Spirit our Teacher, Sanctifier and Preserver; that we are Members of Christ's Mystical Body, and Heirs of the Kingdom of Heaven, we must come further, than bare Outward Historical Faith and Knowledge, (which a Natural Man in his Natural State may have) viz. to the Inward Experimental Work and Testimony of the Spirit of Adoption, whereby we can cry, Abba Father. For 'tis the Spirit it self, that gives us our saving Evidence, by witnessing with our Spirit, that we are the Children of God; see Rom. 8. 15, 16.

The Christian Religion consists not of Elementary Types, Figures and Shadows, of Carnal Rites and Ceremonial Observations, after the Raiments of this World; but 'tis a Religion of Life and Substance, and stands in the Demonstration of the Spirit and Power of God; not in the Speculations and Wisdom of Man. It teaches us to Love the Lord our God with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as our selves, Luke 10. 27. To deny Ungodliness and Worldly Lusts, and to live Soberly, Righteously and Godly in this present World: Looking for that blessed Hope, and the glorious Appearing of the Great God, and our Saviour Jesus Christ. Who gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself

himself a peculiar People, zealous of good Works, Tit. 2. 12, 13, 14.

‘ The only acceptable Offering to God, saith, an ancient Apologist for the Christian Religion, is a Good Mind, a Pure Heart, and Sincere Conscience. So that he who Lives Innocently, prays acceptably to God; he that Deals Justly, presents him with an Offering of a sweet Savour; he that abstains from Fraud, propitiates him; he that rescues a Man from Danger, kills the fattest Victim. These are our Sacrifices; these are our Mysteries. So that with us, the more Righteous any Man is, the more Religious we esteem him. *Minutius Felix in Octavio.*

‘ The Holy Majesty of God, saith *Lactantius*, desires nothing else of Man, but Innocence; and he that offers him that, is a Devout and Pious Sacrificer, *Institut. l. 6. c. 1.* The Religion which is from Heaven, consisteth not of Corruptible Things, but of the Vertues of the Mind, whose Original is above. This is ‘ the True Worship, wherein the Mind of the Worshipper presents it self an Immaculate Sacrifice to God, *Idem. c. 2.*

‘ He, saith *Augustin*, is a true Christian, who shews Mercy unto all, is not moved by the Affronts of any, feels the Sorrows of another, as tho’ they were his own, whose Table is known to the Poor, who is Inglorious in the sight of Men, that he may have Glory before God and his Angels; and despiseth Earthly Things, that he may have the Enjoyment of Heavenly. *De Vita Christiana.*

‘ The Christian Religion, saith *Grotius*, teacheth, That as God is a most pure Spirit;

' so is he to be Worhipped with *Pureness of*
 ' *Mind and Spirit.*—The Professors thereof
 ' are not to *Circumcise the Flesh*, but their
 ' *Carnal Lusts and Desires.*—The chief Point
 ' of this Religion lies in a Pious Confidence, by
 ' which, being composed to a faithful Obedi-
 ' ence, we rely wholly upon God, and stedfast-
 ' ly believe the Performance of his Promi-
 ' ses. Whence there arises a Good Hope,
 ' and a true Love both of God, and our
 ' Neighbours: Which makes us obey his Pre-
 ' cepts, not in a base servile Manner, for
 ' Fear of Punishment; but that we may
 ' please and have him, out of his great Good-
 ' ness, our Father and Rewarder. Moreover,
 ' we are taught to Pray, not for Riches or
 ' Honours, or such things, as many times do
 ' hurt to those, that wish much for them:
 ' But first and chiefly, that which tends to
 ' God's Glory; then for our selves, so much
 ' of these Perishing Things, as Nature need-
 ' eth; leaving the rest to Divine Providence:
 ' And satisfying our selves, that all shall be
 ' well, which way soever things go. But for
 ' Eternal Things, it teacheth us to Pray with
 ' the most earnest Desire, *viz.* for Pardon of
 ' our Sins past, and the Assistance of God's
 ' Spirit in time to come; whereby, being
 ' strengthened against all Terrors and Allure-
 ' ments, we may constantly persevere in an
 ' Holy Course of Life. This is the Worship
 ' of God in the Christian Religion; than
 ' which, nothing can be invented more Wor-
 ' thy of God. *De Keritate Rel. Christ*, lib. 2.
 Sect. 11. Edit. *Amstelodami*, 1680.

This is *Pure and Undeiled Religion*, which
 Christ and his Apostles taught; and which
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the Primitive Believers Professed and Practised, and found Peace and Rest in to their Immortal Souls. And to this it is, that I earnestly invite you in the dear Love of God, as it was in its primordial Beauty; before *Antichrist* appeared, and the *Apostasie* came in, with Numerous Additions, Various Heterodox Opinions, and Sundry Modes of Superstitious Worship, which have been Set up, Maintained and Imposed, with Unchristian Fierceness and Rigor, under the Specious Title of Christianity; yet having little in it, besides the Bare Name.

My End and Design in this Address, is not to Profelyte you to a *Sett* or *Party*, or to any *Humane Inventions and Traditions*; but to Beseech you to Receive and Embrace the *Blessed Truth*, which is *One*, and was before any *Setts* or *Parties*, *Divisions* or *Subdivisions* were: Or, which is the same in effect, to Turn to that of God in your selves, the *Light* and *Spirit of Christ*, and to *Believe* and *Walk in it*, that ye may be *Children of the Light*, and *Inheritors among them*, that are *Sanctified by Faith in Christ Jesus*.

This will be your *Comfort in Life*, your *Hope at Death*, and after *Death* your *Crown of Rejoycing* for Ever and Ever.

I. The

I. *The Judgment of Judge Hale Concerning the Quakers, and their Doctrines and Practices.*

‘**T**Ake away *some Singularities*, the Men
 ‘ are as other Men; Some indeed very
 ‘ Sober, Honest, Just and Plain-Hearted Men,
 ‘ and Sound in *Most*, if not *All* the Important Doctrines and Practices of Christianity.
 See his Book intituled, *The Judgment of the late Lord Chief Justice, Sir Mathew Hale, Of the Nature of True Religion*, p. 15. Printed 1684.

II. *The Confession of a Nameless Author touching the Quakers, their Principle and Conversation.*

‘ I have diligently look’d into the Controversie, that is between our *Brethren* and the
 ‘ *Quakers*, not with a Partial or Captious,
 ‘ but with a Single and Indifferent Eye; and
 ‘ I don’t find, that the *Quakers* are either Guilty
 ‘ of those Real Errors, that are laid to their
 ‘ Charge; or, that those, which our *Brethren*
 ‘ suppose to be *Errors* in them, are Errors at
 ‘ all, but are rather Glorious Gospel Truths.
 See *The Letter from a Clergy-Man in the Country, to a Clergy-Man in the City, Containing Free Thoughts about the Controversie, between some Ministers of the Church of England, and the*

the Quakers, with Seasonable Advice to his Brethren, to study Peace and Moderation, p. 5. Printed 1701.

Again, ' The Quakers, which some call ' Hereticks and Blasphemers, but still want ' Proof for these Odious Epithets, are Sound ' and Orthodox Livers; yea, they not only ' Outstrip us in Real Piety and Vertue, but ' in Faith and Principle too; and for my ' part, I do believe, they are the People, ' whom God hath raised up in this Dreg- ' gy Age of the World, to Refine it, and Re- ' store fall'n Christianity to its Primitive ' State of Perfection and Innocency, p. 10.

Ibid, ' The Sober and Peaceable Quakers; ' An Honest and Consciencious People.

Again, their Principle is Pure and Holy, ' and their Conversation generally such, as ' becomes the Gospel of Christ, p. 11.

III. Dr. John Edwards's Testimony Concerning the Quakers, their Sobriety, Gravity, &c.

' The Quakers are very Strict and Precise ' in their Looks, Garb, Speeches, Behaviour, ' above other Persons, and make great shew ' of Sobriety and Self-denial. Whilst they ' talk much of a Light within them, they do not ' neglect the Outward Lustre and Shining of ' their Lives. Whilst Men and Women of other ' Perswasions (to their Shame be it spoken) ' are given too much to a Vain Affectation of ' Fashions, to Pride of Apparel, to Light- ' ness, Wantonness and Luxury, things huge- ' ly

' ly unbecoming their Holy Profession, *those*
 ' *Persons* in the mean time abstain from the
 ' Sins of the Times, and declare against the
 ' Vanities of the Age. I have read some of
 ' their Books, (as *Barclay's*, &c.) with great
 ' delight, wherein they Exhort to Self-denial,
 ' abandoning of Carnal Pleasures, Worldly
 ' Lusts and Vanities, and all Excess; and this
 ' with great Warmth and Zeal, and in Pa-
 ' thetick and Choice Words. They Excel-
 ' lently represent Temperance, Chastity, Gra-
 ' vity, Humility, and other Moral Accom-
 ' plishments. They worthily Extol a Ver-
 ' tuous Life, and fall into some Noble Rap-
 ' tures and Heights, whilst they are so doing:
 ' In a Word, They seem to Breathe Nothing,
 ' but a Divine Life and Heaven. See his *Free*
Discourse concerning Truth and Errors, espe-
cially in Matters of Religion, p. 128, 129.
 Printed 1701.

IV. *Some Passages quoted out of the fore-mentioned Book of Judge Hale.*

I. *Concerning the Episcopal Clergy,*

' **A**S to the *Pope's Supremacy*, they Disdain
 ' it; but if you acknowledge not *Epis-*
 ' *copal Government*; if you swear not *Cano-*
 ' *nical Obedience* to your Ordinary, if you
 ' Submit not to the *Liturgy*, and *Ceremonies*,
 ' and *Vestments*, and *Musick* used in the
 ' Church, you are at Best a *Schismatick*, p. 28.
 ' If they see a Man, Otherwise of *Ortho-*
 ' *dox Principles*, of a *Pious and Religious Life*,
 ' yet

‘ yet if Scrupling *some Points of Ecclesiastical Government*, tho’ Peaceable, they will esteem him little better than a *Heathen or Publican*, a *Schismatick*, *Heretick*, and what not : On the other side, if they see a Man of great Fervour in Asserting the *Ecclesiastical Government*, Observant of *External Ceremonies*, tho’ otherwise of a *Loose and Dissolute Life*; yet they will be ready to applaud with the Stile of a *Son of the Church*, and upon that Account overlook the Miscarriage of his Life, as if the Essence and Life of the Christian Religion lay in the bare Asserting of the best Form of *Ecclesiastical Government*, p. 11.

2. Concerning *some of those Motives, that excite them to maintain their Humane Institutions.*

1. ‘ Observing that certain Modes and Forms, and the Rigorous Observations of them, are the common Road for attaining *Preferments*, or *Favours of Great Persons*, upon that Account they Exercise a Marvellous Fervour of Mind for them, and a Vigorous Opposition of all, that come not up to them in every *Pundilio*, that they may thereby be taken notice of, and imploy’d as useful, and fit, and Vigorous Assertors and Instruments for this purpose.

2. ‘ Many times *Gain and Profit* is the End and Design of many Practises and Positions appendicated to Christian Religion, as is before observed in the *Romish Church*; and it is easily observable, that *Interest, Profit, and Temporal Advantage*, have a strong Byass upon

‘ upon Mens Affections, and are dearer to
 ‘ them, than THE TRUTH of Religion,
 ‘ and carry Men more Vigorously in their
 ‘ Upholding and Maintenance, than Religion
 ‘ it self doth: And because the *Pretence* of
 ‘ Zeal for Religion carries a fair Plausibility
 ‘ with all Men, therefore those very things,
 ‘ that are but *Engines* of Gain and Profit, are
 ‘ Chriftened with the Specious Name of Re-
 ‘ ligion.

‘ It was the Making of Silver Shrines for
 ‘ Diana, the Art whereby the Artificers got
 ‘ their Living, that made the Outcry, *Great*
 ‘ is Diana of the Ephesians, p. 19, 20. Thus
 far Judge Hale.

The precited Passages being worthy of Ob-
 servation; I have faithfully transcribed them,
 not only for your Benefit, but also for the
 common Good of all those, who lie under
 the Burden of *Episcopal Innovations* and Im-
 positions.

Richard Claridge.

 Note, This **POSTSCRIPT** was first
 Written in the Year, 1703. and added to
 Daniel Phillips's *Vindicia Veritatis*; and now
 thought fit to be Printed with R. C.'s own
 Book, changing John Stillingfleet's Name,
 which was used in the former Impression, for
 Edward Cockson's in this; the Contents of the
 Postscript being as proper for E. C.'s Neigh-
 bours in Oxfordshire, as for J. S.'s in the
 County of Lincoln.

*A Brief View of some Unscriptural
Opinions Broach'd by certain No-
ted Clergy-Men of the Church of
England, so called; taken out of
Dr. John Edwards's Book, In-
tituled,
The Preacher. Edit. 2. 1705.
With his Censure upon them.*

I. Of GOD.

SPEAKING of the Danger of Death-Preacher;
Bed Repentance; he saith of God, * *He* P. 240.
*is the hardest to be Imposed upon of any
One in the World.* As if God,
the Maker of all things, were
to be represented to us, as *one*
in this World, and was to be
compared with those, that are
capable of being *Imposed upon*, tho' he is the
Hardest to be so used.

*A.B. Tillot. Serm.
of the Deceitful-
ness and Danger
of Sin.

At another time he applauds the *Heathenish*
Saying of *Tully*, that *the Divine Nature may*
*almost seem, to be exactly framed for the Bene-
fit and Advantage of Men.*

As if God were made for Man, as [if the *Ibid.*
Notion and Being of God were contrived for P. 241.
the Advantage of *Mankind* and the Good
of the World: Which is a very *Irreligious*
way of Speaking concerning the Divine Ma-
jesty. And that approaches to it in the *same*
Sermon, To Separate Goodness and Mercy from
God,

God, Compassion and Charity from Religion, is to make the two best Things in the World, God and Religion, good for Nothing.

As if it were fitting and decent to say, that the *Maker of all things*, is *One of the best Things in the World*; or, as if it were sufferable (even upon a Supposition) to use such a *Vulgar Expression* concerning God, as, *Good for nothing*. Such another course Way of Speaking, is that in the *same Sermon*, *What is Religion good for*, &c. And that seems to be unwarily said which immediately follows, *Better it were there were no Revealed Religion*, &c.

That also I take to be an inconsiderate and improper way of Speaking in a *Sermon* of another great Preacher, *God loves not himself meerly because he is himself*, (which would be a blind Instinct, rather than a reasonable Love) but because he is Good.

Dr. Scot's Christian Life, Part I. Chap. 2.

If this were said of a Man it were something, because it is not Essential to him to be Good and Vertuous; but to say it of God, whose Goodness can't possibly be separated from his Nature and Essence, is *Unsafe and Unbecoming*; and yet he repeats it, *God, saith he, loves himself not merely because he is himself, but because he is in all respects Morally Good.*

Ibid.
Part II. Vol. I. Chap. 1.

II. Of

II. Of Christ, and Faith in him.

Such an ill Saying is that of another, *Our Saviour to the best of his Understanding, made the best of our Cause.*

* Dr. Whichcot
Vol. 3. Discour. 4.
p. 68.

[* As if Christ's Understanding were Finite and Imperfect.]

In all the Scriptures of the New Testament, there is not to be found one Exhortation to any Christian to believe in Christ, or to act Faith on

† Dr. Whitby's *Ibid.*
Pref. to his Com- p. 153.
ment. on the Epi-
istle to the Gala-
tians.

Christ. And accordingly he adds afterwards, Now what Account can be given of this thing, by those who are so zealous in their Sermons, to Exhort Christians to believe in Christ, and are so full of Motives to perswade them so to do? It seems we have been in a great Error and Mistake hitherto, and all our Sermons to our Christian Auditors, to perswade them to exert Faith in our Lord Christ, have been Idle and Vain, and the more zealous we have been in this matter, the more Foolish we have been; for Christians [if this Doctor may be Credited] are no where exhorted in the New Testament to believe in Christ. They are only Unconverted Jews and Gentiles, that are called upon to do this, and such were the Apostles and Disciples, when our Saviour exhorted them to Believe in God, and to Believe also in him. Who sees not, that this is Abusing of the Scriptures?*

III. Of the Holy Scriptures.

Ib. p. 150. Tillotson Vol.
12. Sermon 2.
p. 35.

One speaks thus to his Auditors, *You do not find it any where revealed in all the Scriptures, that there is a God.*

It would make one startle to hear such strange Language as this from the Pulpit. Yet we have more of this at another time, for the same Person declares, that *We have*

not Infallible Assurance that there is a God; Intimating
Ibid. Sermon 4.
p. 104.

that the *Scriptures* do not assure us of the Being of a God; or, if they did, yet their Assurance is not Infallible. And again, p. 111. *No Man can pretend to a Divine Revelation that there is a God.*

So concerning the Immortality of the Soul, and a Future State, which we thought had been sufficiently revealed in the Inspired Writings, he peremptorily saith, *I do not find*

that the Doctrine of the Immortality of the Soul, is any where expressly delivered in Scripture.
Tillot. Vol. 7.
p. 302.
Vol. 12. Sermon 2.
p. 36.

I do not find, that the Immortality of the Soul, or a Future State is expressly revealed in the Bible.

Yet it is agreed by all Sober and Intelligent Christians, that there is express Mention and Confirmation of the Doctrine of a Deity, of a Future State, and the Souls Immortality in the [Scriptures, yea, that more is said here to establish these Doctrines, than in any Book whatsoever. —

I appeal

I appeal to the Reader, whether there be a due Esteem for the Scriptures in these following Words: *If any Man is of Opinion, that Moses might*

Vol. 12. Sermon. 4.
p. 103, 104.

write the greatest part of his History, and Solomon his Proverbs, and the Evangelists what they heard and saw, or had good Assurance of from others, without the Immediate Dictate of the Spirit of God, he seems to have Reason on his side. For that Men may without any Immediate Revelation write these things which they think without a Revelation, seems very plain. And that they did so (that is, Moses, and Solomon, and the Evangelists wrote their History, Proverbs, and Gospels without Revelation) there is this probable Argument for it, and the Author proceeds to tell what it is, and labours to prove, that every thing that they wrote, and the Words and Expressions which they used were not Dictated by the Spirit of God. A Preacher should keep up the Reverence of the Scriptures, and bring his Auditors to a good Opinion of them, and not [Disparage and Vilifie the Book he pretends to Preach out of. I will say this, If a Preacher lessens the Authority of the Bible, it is a Sign that his Prudence is as little, as his Design is ill.

ib. p. 152.

And what shall we think of that Passage, which another great Author hath left upon Record? *It is not to be denied, saith he, but that in the Collection, which was made of the Books of the Old Testament after the Captivity, by Ezra and others, or after the Burning of many of the Books of their Law under Antiochus Epiphanes, mentioned in the*

Bishop Burnet's
Exposition of the
39 Articles, p. 85.

Book of the Maccabees, that some disorder might happen, which he explains thus; There might be such regard had to some Copies, as not to alter some manifest Faults that were in them. And he asserts that the Faults still continue in the Text. Now, if to assert that there is Disorder, and that there are manifest Faults in the Text of the Old Testament, and that they continue there, be to Defend and Vindicate the Canon of the Scripture (which is the thing this Learned Author undertook) I ask, what it is to disparage the Canon, and to Weaken and Diminish it's Authority? And if so great a Man thus talks, 'tis no wonder that we meet with such Words as these from one of a lower Station in the Church. By the

*Nye of Natural
and Reveal'd Re-
ligion, p. 198, 199.*

Negligence or Design, saith he, of the Transcribers of the Bible, there are some real Repugnancies in several Parts of it. — It is alter'd in very many Places, and in some of the greatest Moment. There are Disagreements that are Material and Weighty, of which kind there are but too many. It must be no longer thought strange that Reveal'd Religion is so struck [at of late, when we find such Notions as these prevailing among us, when we see the Foundations of Revealed Religion, that is, the Scriptures thus undermined.

ib. p. 153.

IV. Of

IV. Of God's Grace, Free-will and Merit.

One of our Divines, lately fixed in an Ecclesiastical Post of great Eminency, tells the *World*, *Tho' God's Grace be Almighty, yet Man is not a proper Object for this Omnipotence to exert it self upon; for should he be forced even to his own Good, that Compulsion would not only take away the Merit of the Act, but the very Nature of the Person, whose very distinguishing Character is Choice and Freedom of Consent.*

Dr. Stanhop's Pref. to
Advertisement 2d the Prea-
on Book 2. Chap. 5. cher, p. 6, 7.
Sect. 8. of Charron
of Wisdom.

Tho' the Conversion of Sinners be so frequently attributed in Scripture to the Almighty Power of God (the same that was exerted at the Creation of all things out of Nothing, and the Raising of Christ from the Dead) yet this Writer disowns it, that he may uphold the Doctrine of Free-Will (which he calls Choice and Freedom of Consent,) and we see this Doctrine draws in with it that of Merit. This Author asserts that Man hath nothing to do with the Almighty Grace of God,—and at the same time to secure Free-Will, he sets up Merit. And who knows not that upon Merit are built the Doctrines of Supererogation, and Satisfaction; and that other Popish Points are easily deducible from it.

Another in his Exhortation to *Young-Men*, saith thus; *You may do a Glorious, I had almost said a Meritorious Thing, in cleaving stedfastly to God,*

Archbishop Tillot. Preacher,
Serm. of the Folly p. 240.
and Danger of Ir-
resolution and De-
laying.

and resolving to serve him. Seeing we do not hold ~~Merit~~ with those of ~~Rome~~, this in my Judgment was unfitly Spoken, altho' with an almost.

V. Of Divine Revelations, and Principles of Natural Religion.

A. B. Tillotson's Sermon of the Trial of Spirits. *All Reasonings about Divine Revelations, must necessarily be governed by the Principles of Natural Religion. And again, By these Principles we are to interpret what God hath revealed. Wherefore they* [** viz. He and other Natural Preachers*] *will*

Idem Serm. 1. on Mat. 16. 24. *by no means allow; That a Man's denying his Natural Reason in some Matters of Faith, is part of the Duty of Self-denial, but stiffly oppose it. But this is the Way to Subvert the Chief Doctrines of Christianity, as that of the Trinity, and Christ's Satisfaction, &c. And those that adhere to such a Notion, are easily inclined to promote and foster Socinianism; as we have seen in the Writings of some Authors.—It is this Idolizing of Reason, that hath given Occasion for the Rise of Scepticism as to Revealed Points, which now reigns so much amongst us, and will, if it be not speedily restrain'd, prove the Bane of Christianity.*

For I must tell the Reader, that there are some Persons, who have almost Reason'd themselves and others out of Christianity.

For

For several Years together, this was the *ib. p. 46.*
 Constant Tone of the Pulpit among some Men,
Reason must be the Rule of all
Religion, Reason is the Stan-
dard of all Truth, nothing is to
be admitted in Christianity, but
what is founded upon and resolved into Natu-
ral Argument and Reason. This hath been
 their Dialect, and you may observe that ne-
 ver were more *Deists*, and *Atheists*, and *Li-*
bertines, than since this hath been the Lan-
 guage of the Pulpit and the Prefs. And it
 must needs be so, because the pretending to
 Preach nothing but *Exact Reason* and *Demon-*
stration, disparages the *Christian Mysterys*, and
 damps the Doctrine of *Faith*, which is the
 Root of all Religion, and of all good Living.
 It is then a great Fault in some Men to prefer
 their own *Reasonings* and *Imaginations* to the
Dictates of Heaven, and the *Doctrines* deli-
 vered by the *Holy Spirit* in the *Scriptures*.

If we search into the Reasons and Grounds *ib. p. 44.*
 of the Miscarriage—we shall find this to be
 the Principal, they mind not *what* [*Dispen-* *p. 45.*
sation they are under, *viz.* the *Christian*, they
 seem to disregard it; thence some *Sermons*
 favour more of *Judaism*, and of the *Law of*
Nature, than of the *Gospel-Discoveries*. *Chri-*
stianity is *sinking* with them, and they take
 the way to extirpate it *wholly*. More parti-
 cularly their Fault is, that they extoll *Natu-*
ral Reason too high, and give it an Ascen-
 dant over *Revealed Religion*.

VI. Of the Christian Dispensation, or Revealed Religion.

Ib. p. 73.

It is verily a Fault in too many of the Publick Teachers of our Times, that their *Sermons* are *Moral Harangues* generally, and *Tully's Offices*, and *Seneca's Epistles* serve them instead of the *BIBLE*. They are furnished with none but Moral Precepts, as if they were Preaching at *Old Rome*, or *Athens*, and their Auditors were all Infidels. We see the bad effects of this on more Accounts than one. The constant insisting on nothing but Morality hath lately inspired Men with this Notion, that *Revealed Religion* is of little Consideration and Worth; and this (as I have hinted before) hath been one great occasion of *Deism*, and something else.

Ib. p. 74.

We may observe also a Bad Thing occasion'd by this—Miscarriage of some Men in the *Church*; whilst they Preach up *Moral Works* altogether, they invite others thereby to run into another Extream, and to make *Faith* and *Imputed Righteousness*, the only Subject of their Discourses. The Divine Providence hath justly permitted some to Start up, and Cry down *Duties* and *Religious Performances*, as it were to Check the Miscarriage of others, in Crying them up, even with the *Diminishing*, if not the Exclusion of *Faith*, and *Christ's Righteousness*.

These Men are a sort of *Pagan Preachers*, they are mere *Ethick Lecturers*, and read only Morality to their Hearers. *Cicero* or *Antoninus* would have Preached much better than they,

they. Now, this Disorder is caused by this False Notion, that *the Gospel is no more than an Institution of Morals*, and that *the Christian Divinity is not distinct from Morality*.

It may be observed concerning one of the *ib. p. 75.* most Eminent *Pulpit-Orators*, that when-ever he comes to talk of the *Christian Dispensation*, he speaks of it very meanly and disparagingly; and when he hath occasion to Discourse of *Christian Duties*, properly so called, he either gives a very crude Account of them, or jumbles them with mere *Acts of Morality*.

He tells us, that *the Christian Religion hath hardly any thing in it that is Positive, except the Two Sacraments, [*so called]* In other things Christianity hath hardly imposed any other Laws upon us, but what are Enacted in our Natures, or are agreeable to the Prime and Fundamental Laws of it. Whereas it is very plain, and it hath gained the Suffrage of the Wifest, that there are some Laws peculiar to Christianity.

A. B. Tillot. Serm. Entituled, *Objections against the True Religion Answer'd.*

If you will believe this Author, *The only Design of Revealed Religion, is to Revive and Improve the Natural Notions which we have of God; and all our Reasonings about Divine Revelation are necessarily gathered by our Natural Notions of Religion.*

Idem, Serm. 1. on John 7. 17.

And again he is positive, that *All the Duties of the Christian Religion, which respect God, are no other but what Natural Light prompts Men to, excepting the Two Sacraments, [*so called] and Praying to God*

Idem, Serm. of the Excellency of the Christ. Relig.

Ib. p. 76.

God in the Name, and by the Mediation of Christ Jesus. I thought there had been something more in Christianity than this; I thought that Faith in Jesus was a Duty of the Christian Religion; I thought that Renouncing of our own Righteousness, and depending on Christ's Righteousness, and Hoping for Forgiveness of Sins through his Blood, together with a [constant Expectation of the Grace and Spirit of God to Help and Assist us, to Operate on our Minds, so as to Begin and Finish our Conversion, had been the Proper Duties of the Gospel.

VII. Of the Rise and Original of Christianity, and the Author of it, and all the great Mysteries and Transactions that attend it.

I cannot but take notice what Thoughts this *Writer* had concerning the Rise and Original of Christianity, and the Author of it, and all the great Mysteries and Transactions that attend it. He is pleased to say, that The

Idem, Sermon 2.
on Christ's Incarnation.

World, especially the Heathen World, was much given to admire Mysteries in Religion, and accordingly they had several Superstitious and Idolatrous Mysteries; therefore Christianity (to comply with Heathenism) hath its Mysteries too, and particularly, the Mystery of the Incarnation of the Son of God. Again, There was a great Inclination in Mankind to the Worship of a Visible and Sensible Deity; and this was the main Root and Source of

of the various Idolatries in the Heathen World. Therefore (this is like the former therefore) God was pleased to Appear in our Nature, that they who were so fond of a Visible Deity, might have one to whom they might pay Divine Worship, but without danger of Idolatry. This was very Condescending indeed, to send Christ into the World to Cure Men's Fondness. He goes on, *Another Notion* (or Prejudice, as he styles it in the same place) which had generally obtained among Mankind, was concerning the Expiation of the Sins of Men, and appeasing the Offended Deity by Sacrifice, especially the Sacrifices of Men, which had almost Universally prevailed in the Gentile World. Therefore (it is still a therefore of the same unhappy kind) with this general Notion of Mankind, God was pleased so far to comply, as once [for all to have a 1b. p. 77. general Atonement made for the Sins of all Mankind, by the Sacrifice of his only Son. This was still very Condescending, to send Christ down from Heaven, in Compliance with the most Unnatural, Savage and Barbarous Practice of the Gentiles.

He proceeds, *Another Common Notion, and very Rife in the Heathen World,* and a great Source of their Idolatry, was their Apotheosis, or Canonizing of Famous and Eminent Persons, who had been great Benefactors to Mankind, by advancing them after their Death, to the Dignity of an Inferiour kind of Gods, fit to be Worshiped by Men here on Earth, Therefore ('tis the same therefore we had before) One in our Nature is Exalted to the Right Hand of the Majesty on High, to be Worshiped by Men and Angels, One that was the truly great Benefactor of Mankind. As much

as

as to say, The *Heathens* had their Gods and Idols, whom they made of mere Men, and so must the *Christians* have; and accordingly One in our Nature, who had done Kindnesses for Mankind, was chosen out for this Purpose.

Still he goes on, *The World*, saith he, *was mightily bent upon Addressing their Requests, and Supplications not to the Deity immediately, but by some Mediators between the Gods and them. Therefore in a gracious Compliance with this common Apprehension (or Inveterate Prejudice, as he there calls it,) God was pleased to Constitute One in our Nature, to be a perpetual Advocate and Intercessor in Heaven for us: Which is as much as if it had been said, The Pagan World had their Intercessors and Mediators, and therefore in Imitation of them Christ was sent to be a Mediator between God*
Ibid. p. 78. *and Man. And [this is insisted upon after the same manner in other Places. And lastly, he is pleased to tell his Auditors, that God hath very much suited the Dispensation of the Gospel, and the Method of our Salvation, by the Incarnation and Sufferings of his Son, to the Common Prejudices of Mankind, especially of the Heathen World.*

Thus we see his *Thoughts* concerning the *Christian Institution*, and particularly concerning *Christ's Coming* in the *Flesh*; the *Chiefest* and *most Solemn Things* of our *Holy Religion* are by him resolved into *Compliance* with the *vilest Practices* of the *Idolatrous Heathens*.

VIII. Of the New Creature, and Moral Goodness.

Morality is the New Creature spoken of in the New Testament: Morality is all in all in the Christian Religion. And what is this but the Law of Natural Reason? Accordingly the highest *Encomium* he could give of the *Christian Religion* was, that it is *The Law of Nature revived and perfected.*

Idem. Sermon. 2. on Mat. 9. 13.

Id. Sermon. 2. on Christ's Incarnat.

He tells us in another place, that *the Fruits of the Spirit are the same with Moral Vertues*, and that *Grace and Vertue are but two Names that signifie the same thing.*

Idem, Vol. 10. Sermon. 14.

It is observeable, that wherever he seems to undertake to speak of the *Christian Religion*, and to display its Nature and Quality, he reduces all *Christianity* to *Morality*.

This is that which I now find Fault with. 1b. p. 79. I blame some of my *Brethren*, because their *Sermons* are Lectures of *Morality*, rather than of *Christian Divinity*. There are several that Preach out of *Puffendorf*, more than the *Scriptures*. They seem to have a greater Esteem of the *Natural*, than of the *Christian Religion*.

In a Treatise where the *Author* undertakes to handle all Vertues whatsoever,—'tis observeable that he could not find any place for *Faith* (as it is a *Christian Endowment*) among all the Vertues and Graces he enumerates belonging to the *Christian Life*. And when

when he mentions *Faith*, he only makes it a *Believing of the Truth and Reality of our Religion*. He not only tells us,

Dr. Scot's Christian Life, Part I. Vol. 2. Chap. 1.

that *Moral Goodness* (which is the same with *Natural Religion*) is the main of *Christianity*; but he is so high flown for his *Morality*, that he adds (what I almost tremble to speak)

Idem, Part II. Vol. 1. Chap. 1.

that thereby we do what God himself would do, if he were in our Place.

Dr. Lucas's Enquiry after Happiness, Vol. I. Chap. 6.

We are told by another Celebrated Preacher, that *Man's Natural Abilities* are so many *Graces* he derives from God,

ibid. p. 80. and are as properly such, as any [accession to them, which is Inspired afterwards. So that 'tis manifest he makes no difference between *Natural* and *Supernatural Gifts*, and thereby *Enervates* one main Thing, which appertains to *Christianity*.

Dr. Calamy, Sermon. 10. p. 312.

We are told by another, that *It is but Fancy and Idle Talk*, that the *Habits of Goodness* are *Supernaturally Infused into us*.

IX. Of the Seal and Earnest of the Spirit.

Ib. p. 123. A. Bishop Tillot. Sermon on Rom. 1. 4.

All that the Scripture means by those Phrases of the Seal and Earnest of the Spirit, is nothing but this, that the Holy Spirit, which God bestowed upon Christians, in so Powerful and sensible a manner, was a Seal and Earnest of their Resurrection to Eternal Life.

On this Account, and no other, he saith, the Spirit is said to be a *Seal* and an *Earnest*. But if we Consult 2 Cor. 1. 22. and some other Places, where the *Seal* or *Earnest* are applied to the Spirit, we shall find that they are taken in a much larger Sense, and are not confined only to the *Resurrection*; and especially the *Spirits Sealing* denotes that Confirmation and Establishment in *Grace* and *Holiness*, which are wrought by the Spirit in the Hearts of Believers. Hereby those especially that have attained to great Heights in Religion, are *Ascertained* of the *Truth* of the *Promises*, and *Assured* of their *Salvation*.

X. Of Concupiscence or Lust.

Concupiscence, saith one, or Lust, or Carnal Desires are no Sin.

Dr. Paine of Re- Ibid. p. 88.
pentance, p. 258.

Nay, he asserts, that *The Lustings and Desires of the Flesh after Evil or Undue Objects, are not, and cannot be truly Evil or Sinfull.*

It is alledged by him, *That these Desires were in our First Parents, before their Fall*; but it should be said, that they were Part of their *Fall*, or an Ingredient of that complicated Transgression, which caused it. Their *Desiring* and *Lusting* after the *Forbidden Fruit*, did immediately introduce their *Apostacy*, and was Part of their Crime without doubt. Nay, he sticks not to tell us, that these Lustings and Desires of the Flesh, *were even in our Blessed Saviour*; p. 262. and would prove it from these Words, *Heb. 4. 15. He was in all Points Tempted like as we.* But any Unprejudiced

judiced Man may discern, that this refers only to those things, which belong to Humane Nature, not considered as Sinful and Depraved; whereas He [* the Dr.] understands it of *Lustings after Evil and Undue Objects*. The next Words therefore, *yet without Sin*, [confute this Interpretation of his. This then we may Conclude upon, that *Lust* or *Concupiscence*, which is an Appetition of what is Evil, is Evil. For it is not the *Acting* only of what is Vicious that makes the Vice, but even the *Vicious Desire* and *Inclination* towards it.

Ibid. p. 89. He [* the Dr.] doth by this tell his Auditors and Readers, that the *Sallys of Lust*, and *all the Carnal Desires and Inclinations* which they feel in themselves, are not to be Matter of *Repentance*; they need not trouble their Heads about those *Motions of Concupiscence*, they are not to be *Sorry* for them, or endeavour to Amend and Reform them; for they are *Natural Motions*, and (as he saith,) *come from pure Mechanism of Body, and the Temperament of Blood and Spirits*, and therefore they are not, nor cannot be *Sinful*; for what is Natural cannot be *such*.

XI. Of Mortal and Venial Sins.

Ibid. p. 91. So in the same Discourse, his Distinguishing between *Mortal Sins*, and such as are not so; nay, his mentioning of *Mortal Sins* and *Offences* no less than † *Four Times*, in Contradistinction to other Sins, which are not of that Nature, looks strange in a *Reformed*

† Dr. Paine of Repentance, p. 16, 17, 18, 21.

a *Reformed* Preacher. For it not only confirms Men in the Notion of the Church of *Rome*, that there are *Mortal* and *Venial Sins*; but it also impedes the Work of *Repentance*, as if some very small and slight Sorrow would serve for those Sins, which he holds not to be *Mortal*; as indeed he seems here to be very careful that there should not be an *Excess of Repentance*, or too Great an *Extream* that way, as he expresses it.

So another Preacher of no mean Repute, keeps up the Distinction of *Venial* and *Mortal Sins*, and often mentions it, and tells us, *It hath its Foundation in express Texts of Scripture*. He undertakes to persuade those he directs his Discourse to, that *Venial Sins*, and *Sins of Infirmary*, are no *Sins*. They do not include in them any *Wickedness* at all, P. 388.

Dr. Lucas's Religious Perfection, p. 371.

Certainly at this time of day to distinguish *Ibid. p. 92.* so nicely between *Venial* and *Mortal Sins* is somewhat odd, when the Generality of Divines since the *Reformation* to this very time, agree in this against the *Papists*, that the Distinction of *Mortal* and *Venial Sins* is Vain and Groundless, and hath no Foundation in Scripture.

XII. *Of the Impression of Thoughts, whether Evil or Good.*

One hath lately delivered from the *Pulpit* in Favour of the *Tempter*, that *He doth not, and he cannot Imprint wicked*

A. B. Tillotson *Ib. p. 117.*
on 1 Sam. 2. 3.
Vol. VI.

Thoughts on Mens minds. Which is directly contrary to what we read in *John 13. 2. The Devil put it into the Heart of Judas to betray Christ.* And in several other places Evil Thoughts and Suggestions are ascribed to *Satan* as the Author of them, Notwithstanding this, he maintains that *Satan doth not cast in wicked Thoughts into Men's Hearts, nor can he.* Which Doctrine is not to be wondred at, if we take in what he subjoyns in the same Sermon, where he tells us, that *as it is usual in the Scripture Phrase to ascribe all good Motions to God's Spirit, so all Evil Thoughts to the Devil, not that he is the Immediate Cause of these, no more than God's Spirit is the Author of the other.* Is not this a strange Comparison between these two contrary Spirits? And doth not the Framers of it discover what New Models of Divinity he affects? He is pleased to excuse the *Devil* from Injecting any bad Thoughts into Mens Minds, and he exempts *God's Spirit* from [being the Cause and Author of any good and holy Thoughts. And tho' the Inspired Writings are expresse against this; yet he puts it off, by saying, it is only a *Scripture Phrase.*

XIII. Of Idle Words.

Ib. p. 92.

Dr. Lucas's Religious Perfection, p. 379.

He interprets an Idle Word mentioned by our Saviour in *Mat. 12. 36.* to be a *Blasphemous Word*, or at least such an Idle Word as directly promotes Impiety; thereby implying that when our Saviour said, *Every Idle Word that Men shall speak, they shall give an Account thereof at the Day of Judgement.*

ment; his meaning was only this, Men shall one Day answer for their Blasphemous and Prophane Talking, but not for any other miscarriage of their Tongues. In this he is partly followed by the Author of the *Discourses on several Practical Subjects*; according to whom, by *Idle Words* in that place in *St. Matthew* are meant only *Wicked and Impious Words*, and particularly Blasphemies. Another tells us, that by *Idle Words* we are to understand only *Words of Slander and Defamation, or Prophane and Lewd Discourse*.

Dr. Paine, Sermon 3.
p. 17.

Causes of the
present Corruption
of Christianity,
Part I. p. 64.

And a fourth smooth-tongu'd Orator gives it as his Opinion, that by *Idle Words* in that place, our Saviour doth not mean *Unprofitable Words*. He doth not mean, saith he, that Men shall be called to a solemn Account at the Day of Judgment, for every Trifling and Unprofitable Word, but for every *Wicked and Sinful Word*.

A. B. Tillotson's
Sermon 2. on Rom.
i. 18, 19.

All which is Palliation and Dawbing, and is very apt to engender very ill Conceptions in the Minds of their Auditors, as if they were at their Liberty, to speak any Words, and maintain any Discourses, never so Useless and Unprofitable, provided they do not *Blaspheme God, or Defame Men*, and utter what is directly *Lewd and Impious*. But this is too evident a Lessening and Cramping of our Saviour's Meaning, as appears from this; That our Saviour here is delivering something Great and Wonderful, and which was not usually known, as is manifest from the man-

ner of his Speaking, *But I say unto you that every Idle Word, &c.* As if he had said, you have false Apprehensions of things, and particularly, concerning the *Sinfulness of Words*.
Ib. p. 94. You think that none offend in [their Speech, but Blasphemers, and Railers, and Lewd Talkers, and such like. *But I say unto you,* you must be accountable for your *Vain and Idle Words*, for even those are *Sinful and Unlawful*. Thus he acquaints them with something that was New and Strange to them, as those Words [*But I say unto you*] import; whereas, if our *Saviour* spoke here of *Impious and Prophanes*, or of *Contumelious and Defamatory Words* (as we find some interpret the Place) it would not have been any new and strange thing; for every one grants that such Words are Sinful, and that for such, *Men must give an Account in the Day of Judgement*. Besides, that our *Saviour* is to be understood here of *Idle Words*, properly so called, that is, *Unprofitable and Useless Words*, appears from the Tenor of the *Gospel*, and the *Apostles* Writings, which require that our *Words* be *Useful and Profitable*; and those that are not so, are Forbidden.

XIV. Of Sinful Actions.

*Additions
to the
Preacher.*

The Measures
of the Christian
Obedience, *Book 4*
Chap. 1. p. 386.

Job. Kettlewell saith, that *some Transgressions are not Eternally threatned, but graciously Tolerated and dispensed with, by the Covenant of the Gospel.*

And this he repeats again, and again, *Ib. Ch. 4. p. 441, 447.* and tells us, that some Sinful Actions are *not Deadly, not Damning, not Eternally Punishable*;

able; but *Excusable* and *Pardonable* in themselves. He holds that Sins of this sort are those Vicious Actions which we have not time to Think and Consider of before we act them; such as arise from suddenness and surprize of Opportunity, as the Beginnings of Anger, or any other Sinful Passion, the unadvised Slips of the Tongue in Censuring, Backbiting, and the like.

Book 4. Chap. 8.
p. 546, &c.

And among these Sins that are not *Deadly*, and *Damnable*, he reckons *Fretting* and *Murmuring* under Afflictions, and especially in the Time of *Sickness*, P. 549.

And where there is a continued Provocation to Anger, Lust, or other Sins, P. 550.

And when Passions are forc'd upon us by the Power and Suddenness of outward Objects, P. 555.

And he declares there is no need of Repenting in these Cases, for he expressly saith, Repentance is not the Gospel-Remedy for these Sins, tho' it be for others.

Book 5. Chap. 3.
p. 626.

What doth the Reader think of this Doctrine? Can he call it *Christian* Doctrine, when it is so inconsistent with the Purity of *Christianity*? What! are we to believe, that there is a Toleration and Dispensation for some Sins? Yea, are Anger, and Passion, and Lust, and Censuring, and Backbiting, and Murmuring no Sins, or in themselves Pardonable, whereas Scripture assures us that the very Motions and Inclinations to what is Vicious, and the very Beginnings of it are Vicious and Sinful? And are these Inclinations and Beginnings not to be Repented of, when we are assured that our Repentance must be Universal?

XV. Of Hell Torments.

Preacher,
p. 130.

A. B. Tillotson's
Serm. of the Eter-
nity of Hell-Tor-
ments.

*We can hardly tell how to re-
concile the Eternity of Hell-Tor-
ments with the Justice or Good-
ness of God. which is next to
that of Hobbes, who saith,*

*Ib. p. 131. He can find no where [that any Man should
Live in Torment Everlastingly, Leviathan,
p. 349. The one can't tell, and the other
can't find; but both agree to invalidate that
received Truth.*

The Former of these goes on in his Sermon, and hints, that *'Tis inconsistent with Righteousness or Goodness, to make Sinners miserable for ever*; and further expressly delivers this, *That God is not obliged to Execute what he Threatens*; and consequently having Threatened the Eternal Torments of Hell, they may never be Executed on any Sinners. But why then are they called *Eternal*? and why doth this Person call them so himself? And how can God be *True* and *Faithful*, if he Performs not what he hath *Threatned*; that is, if he performs not what he hath said he will perform? For God's Truth and Faithfulness consist in the Execution of his Threatnings, as well as his Promises. Wherefore I cannot but here lament the Unspeakable Mischief, which the contrary Doctrine hath done, by shaking an Establish'd Proposition, by Unsettling Men's Minds about the Belief of *Eternal Torments*: For hereby is taken away one of the most Powerful Restraints from Sin, and hereby Null'd that which is of so mighty

mighty Influence on a Good and Holy Life. For if Men be once Enfranchised from the Belief and Fear of Eternal Torments (which begin now to be called the Preachers Bug-Bears and Scare-Crows to affright Silly People) and if they have hopes that the Threatnings of them shall never be Executed, there is a Door open to all Looseness and Prophane-ness, and there is a Check to all Vertue and Goodness.

[* By these Instances, the Reader may see what Strange Notions and Opinions in Matters of Religion have been advanced by some Noted Clergymen of the *Church of England*, so called, concerning God, Christ, and Faith in him; concerning the *Holy Scriptures*, God's Grace, *Free-Will and Merit*; concerning the *Christian Dispensation*, the *Rise and Original of it*, the *New Creature*, the *Seal and Earnest of the Spirit*; Concerning *Concupiscence or Lust*, *Mortal and Venial Sins*, the *Impression of Thoughts whether Evil or Good*, *Idle Words*, *Sinful Actions*, and *Hell-Torments*: I commit them, with the *Doctor's Censure* of them, to the Consideration of the Sober and Judicious Reader; whom I would inform for the prevention of Mistake, that this *Brief View* hath nothing of mine in it, but the Methodizing, and those few Words marked [*] and an Author's Name sometimes, where it was necessary to be inserted; the whole being Dr. *Edwards's*, as I have hinted before. And if any wrong is done to any of the *Authors* in the Citing of them, the Dr. who is One of their *Brethren*, is to Answer for it, and not the Transcriber, R. C.]

ADDENDA.

Dr. Sherlock, Dean of Paul's, Charges Dr. Fowler, the present Bishop of Gloucester, with Asserting in his late Discourse of *The Descent of the*

Dr. Sherlock's
Scripture-Proofs
of our Saviour's
Divinity, p. 229.
Ed. 1706.

Man Christ Jesus from Heaven, &c. that, which may shake the Foundation of all Religion, as well as of Christianity; And with Advancing a New Hypothesis of the Pre-Existent Soul of Jesus, which overthrows the whole Doctrine of our Salvation, and all our Hopes of Immortality by the Incarnation, Death and Resurrection of the Eternal Son of God Incarnate. And which doth not Corrupt the Christian Faith, more than it does the Christian Worship, p. 273.

Which nearly Affects the Cause of Christianity in its most Vital and Fundamental Parts, p. 220.

Which makes an Essential Change in the whole Scheme of Christianity, p. Ibid.

p. 247. And Jumbles Arianism and Nestorianism together, ~~p. 247~~ an Asian Soul, and a Nyllo-
-lian Union, p. 248

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